

THE MISSIONARY HERALD.

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ANOTHER month is past and we invite our readers to the record of receipts, not only for the month of June but also for the ten months of our fiscal year.

	June, 1894.	June, 1895.
Regular donations	\$27,196.22	\$29,722.24
Donations for special objects	4,552.54	2,365.18
Donations for the debt	1,375.09	18,427.44
Legacies	26,864.30	4,569.32
	<u>\$59,988.15</u>	<u>\$55,082.18</u>
	10 mos. last year.	10 mos. this year.
Regular donations	\$321,614.72	\$336,149.97
Donations for special objects	46,292.59	35,305.23
Donations for the debt	35,954.44	34,053.70
Legacies	138,144.72	126,685.35
	<u>\$542,006.47</u>	<u>\$532,194.25</u>

SUMMARY FOR TEN MONTHS: INCREASE in regular donations, \$14,535.25; decrease in special donations, \$10,987.36; decrease for the debt, \$1,900.74; decrease in legacies, \$11,459.37; net loss, \$9,812.22.

First of all, we thank our many friends and the churches for special efforts in behalf of our needy work. As a result of these efforts we report the receipt of more than \$17,000 during this last month for the debt. Our regular receipts from churches and individuals have in the same time increased more than \$2,000 over last year. There was an exceptional shrinkage in legacies, and this is the most troublous thing we have to report. It should always be kept in mind that the donations for special objects, while helping our work, do not affect our *regular* appropriations or relieve the treasury. In *net* receipts in ten months there is a shrinkage; while in receipts for *regular* work there is a slight increase. We trust the coming weeks, before our books close, will witness still further advance in generous gifts from all our friends.

LETTERS have been received from nearly every mission field containing expressions of sorrow and sympathy in reference to the death of our late treasurer, Mr. Ward. The brethren abroad seemed to have recognized clearly his worth both as a business man and a spiritual power. Rev. S. C. Pixley, of the Zulu Mission, who has long been its secretary and treasurer, and who for forty years has been in constant communication with Treasurer Ward, writes of him: "His letters have been models of clearness, accuracy, and brevity—true business letters, yet always showing where his heart was, and oftentimes bearing

messages of a living faith that never seemed to waver and a love that never grew cold. I shall miss his letters containing frequently beside his business items many inspiring words, brief messages of greeting as the years went by, or words of hope and encouragement in the days of darkness and trial." Similar loving testimonials might be quoted from almost every mission of the Board.

THE address given by Rev. Dr. E. K. Alden at the funeral of Rev. Henry M. Scudder, D.D., produced a deep impression upon those who heard it as it portrayed "The Wonder-working Providence of God" in the missionary calling and consecration of Dr. and Mrs. John Scudder and their descendants. This address has been published by the Board with special reference to its distribution among students in theological seminaries and colleges, as well as among those by whom Dr. Henry M. Scudder was specially known and honored.

A NEW Condensed Sketch, not less valuable because it is condensed, of our Mexico Mission has been just issued by the Board. It was prepared by Rev. Alden B. Case, of Hermosillo, and furnishes exactly the information needed by those who desire to find a brief statement of mission work in our neighboring republic.

THERE are many home missionary churches in the land in which there is a prevalent feeling that their own feebleness and the necessities they are under of seeking outside aid for themselves preclude their active coöperation in the foreign missionary enterprise. An excellent paper showing how far from true is this idea has been issued by the Board under the title of "Foreign Missions in Home Missionary Churches." It was prepared by Mrs. J. M. Phillips, of Melbourne, Fla., and the paper was highly commended when it was read before a conference of Congregational churches in Florida. Copies of this and of the other papers named above can be had at the rooms of the American Board in Boston, New York, and Chicago.

THE session of the International Missionary Union, held at Clifton Springs June 12 to 19, was one of unusual interest and spiritual power. There were said to have been present 133 foreign missionaries from the United States and Canada, 43 of whom are expecting to return to their respective fields of labor within the coming year. Those who were present speak of the session as most delightful and of great spiritual fervor.

IT is sixty years this summer since Dr. Marcus Whitman made his first exploring tour across the Rocky Mountains into the Northwest Territories. This was seven years before his memorable midwinter ride on horseback across the mountains in order to save those Territories to the United States. Too much honor cannot be paid to this missionary of the American Board for the heroic service which he rendered to our country. The effort to provide an adequate endowment for Whitman College at Walla Walla is most laudable, first because the college is needed, and second as a memorial to the brave yet humble missionary who saved that portion of the land and sought to plant in it institutions of education and of the gospel.

WE go to press with this issue of the *Missionary Herald* while the songs of the young people of the Christian Endeavor Society in their Fourteenth Annual Convention are resounding in our ears. The coming together of this vast number of enthusiastic and devoted followers of Christ has been a surprise to Boston and its suburban towns. A royal welcome has been extended to the visitors, and thus far the meetings have been most successful. It is a profoundly impressive fact that these thousands of young Christians have assembled for no selfish purpose. There has been no free entertainment offered them; they pay their own bills and expect no favors. Yet from all parts of the land, with not a few from across the seas, they flock to meetings where the attractions are simply religious and where they expect to gain nothing but a fresh spiritual uplift and new strength for the service of Christ in the world. Only a dull and sordid soul can fail to be deeply moved by the sight of this vast concourse of young souls laboring and praying together in the interests of Christ's kingdom. The Christian Endeavor movement has taken a mighty hold on the hearts and lives of hundreds of thousands of those who in the freshness of their young lives desire to live for Christ and the Church. The movement is as hopeful as it is marvelous. If there are some perils connected with it, there are also vast possibilities. God has given great grace and wisdom to those who have had charge of this movement hitherto. May He guide them in all the future!

WE, of course, are specially interested in that aspect of the Christian Endeavor movement which relates to missions, and it is one of the most auspicious features of the movement that it has identified itself so thoroughly with efforts to proclaim the gospel of Christ far and near. The whole influence of the United Society is used to develop in all the membership a deep sense of obligation to give the gospel to all men. A most significant fact is that brought out in the Annual Report of Secretary Baer in reference to the contributions of money, coming from various societies. On the "Missionary Roll of Honor," containing the names of societies which during the past year have given not less than \$10 to its own denominational home or foreign missionary board, it was found that 5,551 societies were entitled to a place. These societies contributed \$149,719.09. But this "Roll of Honor" by no means represents the gifts from all Young People's Societies. Secretary Baer, after careful investigation made in connection with the missionary boards, home and foreign, states that the societies in the United States and Canada have contributed within the year not less than \$425,000. This is certainly a noble record, but Secretary Baer says: "We can do better. We ought. We will." The missionary element is certainly at the front in this Christian Endeavor movement. It is dwelt upon in all its gatherings and found noble expression in the opening address of President Clark, who voiced the general sentiment when he said: "By so stimulating the generosity of our members, by so appreciating our stewardship, by making proportionate giving to God as much a part of our religion as praying and believing, let us make a debt in any mission board in America an unheard-of thing."

NOTICE for the Annual Meeting of the Board will be found on the cover of this issue of the *Herald*. The friends in Brooklyn are making unusual preparations for this meeting and there is promise of a large and enthusiastic gathering.

SEVERAL incidents recorded in the recent journal of Miss Hoppin, of Kusaie, show the genuine Christian character of many of the Micronesian islanders. When the *Morning Star* visited Malwonlap, in the Marshall group, one of the boys who had been in the school at Kusaie was anxious that his sister should return with him to school, but this would take all the children of a widowed mother whose right hand was disabled, and the native pastor and others thought it was not right to take away her only support. But the mother asked that both her children might go to Kusaie, involving an absence certainly of a year, probably more. "But," said Miss Hoppin, "who will care for you?" "Oh," she replied, "God will care for me!" "But who will make your clothes, and who will bring you cocoanuts and pandanus and cook your food?" "Never mind," came the cheerful reply, "it will be all right." Miss Hoppin adds that one, seeing that woman with her poor hand, not only useless but painful, would certainly think of Christ as standing by her and saying, as he said of that other woman who was a widow, "This poor widow hath cast in more than they all." On another occasion Miss Hoppin writes of entering a church in the early morning, when no one was expected to be there, and finding an old woman, with wrinkled face and wrists swollen with rheumatism, mending the church mat. The woman was greatly embarrassed, for she could scarcely be said to be clothed, but she apologized by saying that she had only one dress and she must keep that for the church and meetings. Years ago she was under Mrs. Bingham's instruction, and her own utterances and the testimony of others showed that she had "kept the faith," and there she was doing what she could for the church of God while mending the matting which was on the floor.

THE further reports which have been received as to the outbreak at Chen-tu, in the Province of Szchuen, China, are very conflicting. Statements have been received that the Viceroy has encouraged attacks upon the missions, and that a large amount of property has been destroyed, but as yet no definite accounts have been received, and there is no confirmation of the assertion that several missionaries have been killed. The lack of definite information is certainly suspicious, for, unless communication had been forcibly interrupted, letters should have been received from those at Chen-tu. The situation is such as to give much ground for fear that a most serious outbreak has occurred, but we must wait in hope and prayer for further tidings.

The Japan Mail of June 14 contains an extended account of a banquet given at Tōkyō in honor of Rev. B. G. Northrop, LL.D., of Connecticut, at which were present a number of distinguished men, including Marquis Saionji and Mr. Makino, minister and vice-minister of state for education, besides other gentlemen in high official positions. Dr. Northrop was specially welcomed by many Japanese who had been under his personal care years ago, while they were students in the United States, and they bore cordial testimony to the great services he had rendered them while in this country. Hearty recognition was made of Dr. Northrop's good offices in connection with educational interests in Japan, and also in the matter of the return of the Shimonoseki indemnity. It is a happy circumstance that Dr. Northrop, though advanced in years, is able now to visit Japan, in whose welfare he has shown such intelligent interest.

THE disastrous fire which destroyed the Deccan Industrial School building at Sirur, in our Marathi Mission, on March 25, has been followed by many tokens of sympathy and promises of aid both from natives and foreigners in Western India. The gifts received for rebuilding amounted on June 3 to 8,130 rupees, including one gift from a Parsee, Sir Dinshaw M. Petit, Bart., of 5,000 rupees, made on the condition that the 15,000 rupees needed are secured. The list of donors embraces a large number of prominent names, among which are to be found Lieutenant-General C. E. Nairne, commander-in-chief of the Bombay army, the Chief of Jamkhandi, and the Rajah of Akalot. Rev. Mr. Winsor speaks of this as a most remarkable fact, showing the high appreciation in which the Industrial School is held and its silent influence for good. It is hoped that the Indian government will assist in this matter, and that this valuable institution will be again placed on a secure foundation.

ANOTHER month goes by and there is nothing definite to be reported concerning the action of the European Powers in Turkish affairs. Undoubtedly the change in the British Ministry, with the dissolution of Parliament and the general election which follows, will prevent immediate action on the part of the British Government, and it is not known what attitude the Conservatives, should they continue in power, will assume. It would seem impossible, after all that has transpired, that the matter should be allowed to drop without some determined action on the part of European governments. Meanwhile there are new sources of anxiety within the Turkish empire; people in Macedonia are restless, and the Bulgarians sympathize deeply with men of their own race who are under Turkish rule in Macedonia. It would seem as if the Sultan, for his own sake and safety, would welcome some interference of foreign Powers which might calm his restless subjects.

WE are glad to report tidings of an unusual religious interest in connection with the Umzumbe Home in our Zulu Mission. Mr. Bridgman, in reporting this fact, says that it would be better to speak of the results six months or a year from this time, but there is now great joy in some hearts and there are great hopes for the future. The teachers are nearly worn out with their delightful labors.

THE report of the British Royal Commission on the opium question in India has by no means silenced discussion on the subject, though the Commission, by a vote of eight to one, declared that the use of opium in moderation was not injurious, that public opinion in India did not oppose its use, and that prohibition was not practicable from a financial point of view. There are those who still affirm that the best sources of information on these points were not sought, and that the best evidence was not given due weight. The financial question involved has, in a large number of cases, obscured the moral question so far as India is concerned. One thing is apparent, however, from the testimony adduced, that the injury wrought by the use of the drug in India is not at all comparable to what is wrought by its use in China. Can there be any question that England should no longer send the drug to China to increase the untold wretchedness and demoralization caused by the use of opium throughout that empire?

WE regret to learn of a serious outbreak of cholera at Tarsus, in Central Turkey. Rev. T. D. Christie reports that on May 27 there were thirty-one deaths, and that by the personal order of the Sultan the city was entirely cut off from the outside world. The road to the mountains was still open and 6,000 refugees were on their way thither. Mr. Christie is reminded of the condition of Vicksburg in June, 1863, the only difference being that this time he is *inside* instead of *outside* the lines.

THE *Morning Star* was expected to sail from Honolulu for her thirteenth annual voyage on June 26, under command of Captain Garland. She carries, we are sorry to say, no reinforcements to the Micronesian Mission. But Dr. Pease, leaving his family in California, will go down and return on the *Star*, that the mission may avail itself of his experience and aid in matters of importance, especially within the Marshall group. Taken as a whole, the outlook in Micronesia for missionary work is most promising. Mr. Walkup, as is known to many of our readers, finding repairs necessary on his little craft, the *Hiram Bingham*, came with her to San Francisco. The repairs having been completed, he sailed again, by way of Honolulu, leaving that port for Butaritari on June 17. Those who have watched the recent reports from Ruk and the Mortlock Islands will recognize the great need of another vessel to take the place of the *Robert W. Logan*. The money received from the insurance of the *Logan* will suffice to provide a new craft, and the Prudential Committee has authorized the construction of such a vessel, which we hope will before long take its place in our missionary fleet. These white-winged messengers carrying the gospel of peace to the Islands of the Pacific should be followed by the earnest prayers of all our friends.

THE cheers which rang through the British House of Commons, when it was announced that "Her Majesty's Government have come to the conclusion that it is necessary to make the railway to Uganda," will be reëchoed by all who have at heart the redemption of Africa. At the same time the Government announced that the British Protectorate would be extended over the territories intervening between Uganda and the East Coast, and that this Protectorate would be *direct* and not through Zanzibar. The railway means the opening of the Continent, not merely to travel, but to commerce. The difficulties and cost of transportation have been hitherto almost prohibitory to commerce, but in this case, as in so many others, missionaries have preceded commerce and have prepared the way for the coming of the railroad. For it is, as *The Church Missionary Intelligencer* points out, practically on the route to Uganda, over which Bishop Hannington went to his death, that the proposed railroad will go.

MR. BRIDGMAN, of Umzumbe, in writing of the five Zulu preachers who have been raised up under his care, speaks specially of one of them who is now the leading man among the Zulu preachers, saying, "When I first came to Umzumbe this man was a naked, scrofulous, hard boy, with a dirty sheepskin thrown over his shoulders. We cured him of his scrofula; then the Lord cured him of his sin-sick heart, and to-day he stands up among our churches as Dr. Storrs stands among your churches — a leader of men."

A TOUCHING story is told by Rev. Mr. Adams, of the American Baptist Mission in Central China, of a Mr. Tsen, formerly a wealthy merchant, but who, ruined by opium smoking, became a low fortune-teller. He came afterwards under the influence of the gospel and burnt his magical books and sought to reform. The sufferings he endured while seeking to break off the habit were intense, but were borne patiently. He was continually praying for strength to endure and was always talking about his Saviour. The temptation to seek relief by returning to the use of the drug was such as few could have resisted, but he would not yield though he died. And die he did, stedfastly refusing to yield again to the seductions of the drug which had blighted his life. But it was a glorious victory.

THE public has already been advised that the Prudential Committee has decided to send a deputation to Japan in the early autumn to consider some of the perplexing questions that have arisen in connection with the conduct of missionary work in that empire. The wisdom of sending representatives of missionary boards to visit the missions abroad has long been recognized. Several such deputations have been sent by the American Board, though not so frequently as by other missionary organizations. China and Japan have as yet never been visited by a secretary of the American Board; not because such visits have not been sought for, but solely because time and circumstances have not favored their going. It is well known that all matters in Japan are in a state of transition. The Japanese are independent in spirit and seek to conduct all their affairs, political, social, and religious, on lines which they themselves may mark out—a tendency emphasized by recent events. They are striving, as will be seen by the letter addressed to the Prudential Committee by the native Home Missionary Society, printed on page 317, for that laudable end which has ever been presented to them as something they should soon attain, namely, self-support. At such a time as this, questions of coöperation in institutions already established and in future operations are coming to the front, and they need to be settled wisely and in a kindly spirit. It is felt both by the missionaries on the ground and by the committee at home that a deputation would learn much about the state of affairs and would be helpful in counsel both with the mission and with the Japanese. Secretary Barton, who has charge of the correspondence with this mission since Secretary Clark's retirement, will be accompanied by the Hon. W. P. Ellison, of the Prudential Committee, Rev. J. G. Johnson, D.D., of Chicago, and the Rev. A. H. Bradford, D.D., of Montclair, N. J., two pastors whose churches have consented to release them for this missionary service. We believe that the Kumi-ai churches of Japan are as a body evangelical and faithful to the Master, though some individuals who have been prominent in these churches seem to have lost somewhat their evangelical fervor, and a few have swerved, only temporarily we trust, from our holy faith. But on this account there is none the less need—yea, there is the greater need—for such aid as can be rendered by a deputation from this country. The letters from Messrs. Bartlett and White, printed on another page, clearly show that notwithstanding some perplexing features connected with missionary work in Japan, there are open doors on every side inviting entrance, and that our missionaries are most heartily welcomed by people who are eager to know about Christianity.

THROUGH the kindness of Rev. H. P. Perkins, of Lin-Ching, China, we have received some cartoons which we should be glad to reproduce for our readers, but they are quite too large for our pages, to say nothing of their extraordinary coloring. They are designed to represent the overwhelming victories which the Chinese armies have obtained over the Japanese! One of them is entitled "The Retaking of Port Arthur." In another the Chinese are represented as coming from Shan Hai Kwan, and chasing the Japanese with great slaughter on every side as far as Feng Whang, some 300 miles distant. In gaudy colors, and with ludicrous disregard of perspective, the ships and horses of the Chinese are represented as driving all before them, while the Japanese slink away before the terrific onslaught of swords and cannon. It is a strange fact that the people in the interior towns of China are so ignorant of what is transpiring that they accept these gaudy cartoons as presenting facts. Mr. Perkins says of these pictures: "What they really illustrate is the condition of the country where the people enjoy buying such things."

BRITISH Missionary Societies find themselves in much the same straits in which Boards in America are placed by reason of inadequate supplies of money. Here is what *The Missionary Record* of the Scotch United Presbyterian Church says in view of this fact: "Are we to ask God to stay the blessing upon our Foreign Missions, and so save us from these increasing demands? Are we to pray that the work may never grow beyond what can be provided for out of the old measure of contributions? Are we to take it that the missionary income of these past years represents the limit of our ability or of our duty in view of the needs of the heathen world? Or are we to recognize that behind the blessing which is so greatly enlarging our foreign work, and behind the daily more clamant needs of the heathen, stands the Lord Jesus Christ himself, telling us in this way that we are not yet giving as we ought, and so are hindering him from blessing us as he would?"

It is reported that the work upon the Congo Railway is being steadily pushed and that Kimpise, the halfway point between tide-water and Stanley Pool will be reached next year. This is the section in which the greatest engineering difficulties are encountered, and the remaining portion can be built much more easily. Two years since, 500 Chinese were brought to work upon this railway, but the experiment was not successful, for after two years only 180 of the 500 remained. The English Baptist Missionary Society reports that it has in the Congo basin stations forming a line of more than 1,000 miles long, that this basin has been traversed in all directions, and that the only religion of the people is a degrading fetichism, well called Devil worship. The civilized world knew nothing of this region twenty-five years ago, yet it has an area greater than that of India. Already in ten of its not less than 100 languages the gospel is being preached.

PRESIDENT FULLER, of the Central Turkey College, reports that the institution in all its departments is having a year of most gratifying prosperity. The students now number 124, and the religious condition and discipline of this college are higher than in previous years.

NOTES ON RUK AND THE MORTLOCK ISLANDS.

BY REV. F. M. PRICE, OF RUK.

[In connection with his report of the tour of the *Morning Star* through the Mortlock group, made in January and February last, Mr. Price sends the following notes concerning the islands, their products, the manners and customs of the people, and their religious beliefs.]

LOCATION AND POPULATION.—Our general field is the Central Caroline Islands, comprising the Ruk lagoon, the Mortlock group, and other islands scattered between and west of these groups. The name atoll is given to the islands which consist of a ring of coral reef surrounding a lagoon, with islands here and there on the reef and also in the lagoon.

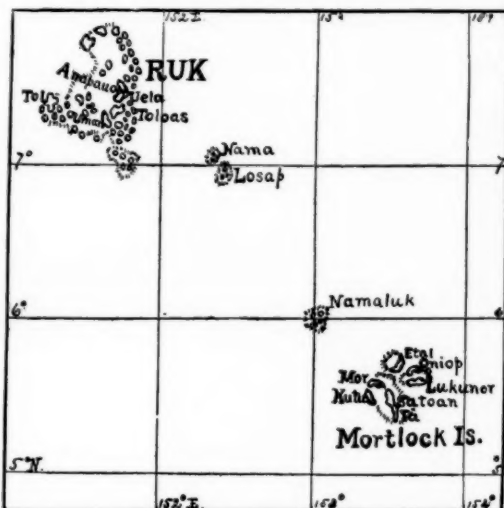
Ruk has a large lagoon with a mean diameter of twenty-five miles, within which there are about twenty high islands. The mission station is on Uela, a beautiful, high island, probably fifteen miles in circumference, having a diversified surface of high hills and numerous brooklets, covered with a thick growth of tall grass and weeds, and in some places with fine woods. It is situated near the western side of the reef, in lat. $7^{\circ} 26' N.$ and long. $151^{\circ} 52'$

E., and has, by native estimate, a population of 1,000. The American Board has about thirty acres of land on the western side of the island, two good dwelling-houses, a modest though very pretty seminary building for the Girls' School, a cottage, a building for the Boys' School, and a few other smaller buildings for mission use. The location, selected by Mr. Logan and named by him Anapauo, is a fine one, perhaps could not be bettered; for, although it is not in the central part of the lagoon, it is near the north passage and thus convenient for outside work and near enough the other islands of the lagoon.

The Mortlock group consists of three atolls and seven islets. The largest, Lukunor, is in lat. $5^{\circ} 21' N.$ and long. $153^{\circ} 28' E.$, and is 170 miles southwest of Uela. All the islands of the Mortlock group on the reefs are low, rising only a few feet above the level of the sea, and some of them are swept over by the waves when the sea is running very high. The situation and population of each island are as follows:—

Lukunor atoll, lat. $5^{\circ} 21' N.$ and long. $153^{\circ} 28' E.$, and with Lukunor, population 825, and Oniop, population 300.

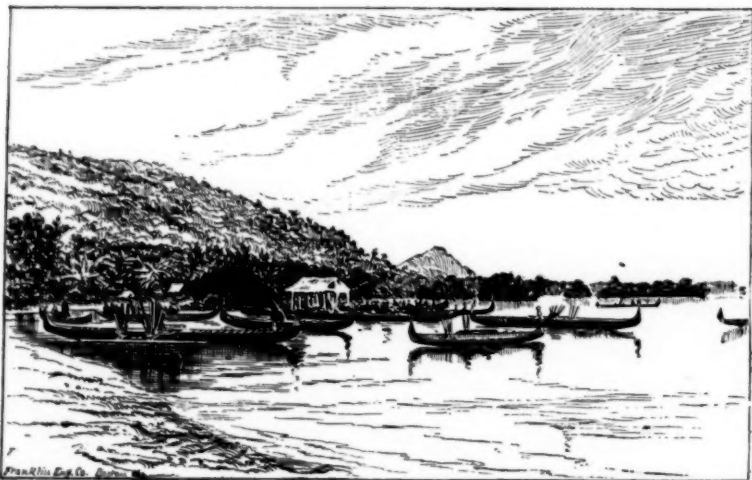
Satoan atoll, lat. $5^{\circ} 12' N.$ and long. $153^{\circ} 51' E.$, with Satoan, population 725; Ta, population 350; Kutu, population 400; Mor, population 300.



Etal atoll, lat. $5^{\circ} 36' N.$ and long. $153^{\circ} 41' E.$, with Etal, a population of only 400, giving a total population of the Mortlock group of 3,300.

Forty miles northwest of Etal, in lat. $5^{\circ} 36' N.$ and long. $153^{\circ} 41' E.$, is the Namaluk atoll, with only one island, having about one square mile of dry land and a population of 300.

The atoll of Losap is in lat. $6^{\circ} 54' N.$ and long. $152^{\circ} 43' E.$, sixty-five miles northwest of Namaluk, and comprises two inhabited islands — Losap, with 300 people, and Peace, with 200 people — and a number of uninhabited islets. Fourteen miles farther on in the same direction is Nama, in lat. $7^{\circ} N.$ and long. $152^{\circ} 33' E.$, a lone island in the midst of the sea, without a lagoon, a product of some freak, one must suppose, of the builders, which must have separated from their fellows long before the flood. It is



HARBOR OF RUK.

a small island with a population of 300 and is forty miles from the southern passage in the reef of the Ruk atoll.

Thus we have the Mortlock group, with a population of 3,300, the four interjacent islands, population 1,100, and the Ruk lagoon, with 15,000 or 16,000 people, making a total of more than thirty islands and 20,000 people. There are still other islands lying to the west of us; but as I have not visited them, I will not speak of them in detail now.

PRODUCTS. — The products of these islands, though abundant, are limited in variety. The breadfruit is a very wholesome food which grows on large trees, is prepared for eating by roasting or cooking on stones, is the staple article of food, is gathered during the harvest and put into underground cellars or pits and kept through the year. The cocoanut is also abundant and widely scattered, and is the principal article of commerce and is also used for food. The milk is very delicious if the nut is gathered before it is too ripe, and is about the only thing we can drink when we visit the low islands. The taro, resembling our potato, is also a wholesome food, though, unlike the breadfruit and cocoanut, it must be planted in carefully prepared beds. Then there is the pandanus, unimportant as food; and bananas are in Ruk and some of the low islands.

MANUFACTURES.—In the Mortlock Islands they manufacture a very good cord and rope from the cocoanut, a kind of cloth made from the fibre of a species of hibiscus, and very good sail and oar canoes. In Ruk they do not make the cord, but they weave the cloth and they prepare a kind of paint for the body, which is used in the dance, by warriors going to battle, and by dudes and belles generally, and is sold extensively in the islands. They also make rude wooden dishes and various kinds of ornaments for the head, belts made of shells and beads, hoes and adzes out of the bone of the turtle's back. The only musical instrument is a nose flute, which is simply a long, hollow reed, and the performer, blowing into one end with his nose, and using his finger on the other end, is able to obtain considerable variety of tone.

HOUSES.—The houses are rude and without floors. In Ruk they usually raise the eaves of the roof a few feet from the ground, and thus make their homes light and airy; but in the Mortlocks the eaves of the roof are set on the ground, the gables are boarded or thatched up, only a very small hole is left for ingress and egress, and the houses are very dark and dismal within, besides being close and unhealthy. The people seem to abhor privacy. Several families will often be found in one room, with no partitions or screens between them, the place of each family being marked by their mats, which are spread on the ground. Great evils, of course, arise from this custom, and the social problem is made very difficult of solution where people live together so promiscuously. The cooking is usually done in an outbuilding—in Ruk by the men, but in the Mortlocks by the women.

DRESS AND CUSTOMS.—The native dress is a loin-cloth for the men and a short skirt for the women. Since the coming of the missionaries the men and women have begun to wear a long shoulder garment, which greatly improves their appearance; and the teachers and some of the Christians put on our full dress. The climate being warm, the people take to clothing reluctantly; but there is a growing sentiment among the Christians in favor of wearing our clothing. Sometimes they get up very curious combinations. For instance, the deacon of the church at Losap had on an old faded pair of blue denim pants, a long, dirty shirt which he wore outside his pants, and over this a little white duck coat; a woman, who had been approved to come into the church at Etal, had no shoulder garment on, and I told the teacher that he must tell her that it would not do for her to stand up without a shoulder garment. She was equal to the emergency, and when I called her name she came forward with a heavy coverlet wrapped about her shoulders. The poor thing nearly melted before we got through with the service, but she endured it bravely. Marriage is recognized, but the tie is very loose. It is very common for one party to desert the other for a trivial cause and re-marry, and among the heathen there is very little social restraint. The people are usually kind, well-disposed, and little given to committing depredations. In appearance they are not disagreeable; the face is round, broad across the cheeks, and tapering toward the top; they are narrow across the cranium, although there are exceptions to this; the brain is not largely developed. In this respect they differ strikingly from the Chinese.

RELIGIOUS BELIEFS.—They believe that there is one great divine being, whom they call Anulap, the great Spirit who dwells in the highest heavens apart from all other beings, surrounded by his own majesty and glory. He has little to do with the affairs of men, and is mainly concerned with himself and lost in self-contemplation. With him, however, there dwell two lesser, though very great, divinities—one good and the other bad. The good one is called Semen an Kanor. He is a great chief and is intimately, though subordinately, associated with Anulap. He created the world at the command of Anulap, sustains the world now, and gives careful attention to the affairs of the great Anu. Then there is Olofat, who is a wicked spirit but does not meddle with

the affairs of men. He troubles Anulap; steals his goods, destroys his property, and torments him generally. They do not fear this evil spirit, because they say he does not care anything about the affairs of men. There are two heavens—the heaven of the clouds and the highest heaven where the great spirits dwell. In the lower heaven, the heaven of the clouds, the spirits, or anu, dwell. These anu, either created spirits or the souls of men, which have become anu after death, dwell in the low heaven, because they want to be near the earth, and they are continually occupied with the affairs of men. Individuals, families, and tribes select their own anu, pay them divine honors, and supplicate them for favors. Every island and every division of land, as also every occupation, has its special anu, which is both worshiped and feared. The people sacrifice to these divinities by throwing offerings into the air; and, while they do not seem to think that these spirits are good, they believe that evil will be warded off by propitiating them. These are the popular objects of worship. All the people believe in them and many fear them.

A peculiar superstition is that of rainbow worship by sailors and all who go about in boats. The sea is the home of the rainbow and is under its especial control; therefore when they go to sea, even though they may worship God on the land, they must pay honors to his divinity—the rainbow. They wear a charm about the neck, —sometimes of beads or pearls, but oftener of twisted blades of grass, —and when they are ready for a voyage they hold this up before their eyes, mumble some sort of a prayer, and divine from the appearance of the charm what their voyage will be. They propitiate the rainbow by refraining from certain foods on their voyage and by offerings. Voyagers starting out from home will hail those returning and ask them what they may eat. The captain wears the charm, which is called the "Uput an Pallu," and may be translated "The divining of the captain." Uput is, however, a far wider superstition than that of rainbow worship. It touches every walk of life and is productive of great evil. It is used with reference to marriage. If a man seeks a wife and she refuses his advances, he at once resorts to divining, or "Uput," and soon returns with the charm about his neck, which the woman sees and must believe that the divinity has given him a favorable answer, and therefore she must marry him. And so with everything that concerns the people.

Sorcery is very common and resorted to by the women very largely. It is not uncommon for a man to profess to hold communion with the spirits, and often one will remain in a trance for several days, to come out with some announcement with reference to the anu. Levi, an influential and very wicked man on Ruk, has recently been in such a trance and came out to build a house for the heathen dance, which he started soon after, and which has been the source of great evil. This heathen dance, or "puarik," is really a feast to the devil; not to Olofat, the foe of Anulap, but to the evil spirit that is abroad in the earth. It is conducted with wild madness and most licentious practices. It has a powerful fascination for these emotional people, even though they well know that it is destructive of social life and domestic peace. It is said to propitiate the evil spirit, and many of the people are afraid not to participate in the feast lest they should incur the especial displeasure of the evil one. This accounts for the fact that old and decrepit people attend the puarik with little sense of shame, because they are driven to go out of fear of the evil spirit; and as they take no part in the licentious practices, they do not see the especial harm. So far as I have learned, there is no such thing as bloody sacrifices, so that it is not strange that their ideas of sin and sense of the need of forgiveness are very obscure.

These notes might be extended to other topics, but they are sufficient, I am sure, to show the need of these benighted and sin-cursed people for the gospel of our Lord Jesus Christ, as well as to indicate how necessary is patient continuance in the great work of redeeming these islands for our King.

UNITED STATES MINISTER DENBY ON MISSIONS IN CHINA.

EXTRACTS from the despatch of the Honorable Charles Denby, United States Minister to China, addressed to the Secretary of State, were given in the daily press a few weeks since. Through the courtesy of the Department of State a copy of the despatch has been received and we are able to give it entire. Mr. Denby's long residence in China and his unusual opportunities for observation give special emphasis to his utterances.

Legation of the United States, PEKING, March 22, 1895.

To the Honorable Walter Q. Gresham, Secretary of State, Washington, D. C.

SIR, — During my recent short stay in the United States so many inquiries were made of me touching Christian missions in China, and the work that they are doing, that I have concluded to send to you my views of this important subject.

I beg to premise that my official position causes me to be more guarded in expressing my views than I would otherwise be. I suppose the main, broad, and crucial question to be answered touching missionary work in China is — does it do good? This question may properly be divided into two. Let us look at them separately.

First: does missionary work benefit the Chinese? I think that no one can controvert the patent fact that the Chinese are enormously benefited by the labors of the missionaries in their midst. Foreign hospitals are a great boon to the sick. China, before the advent of the foreigner, did not know what surgery was. There are more than twenty charity hospitals in China, which are presided over by men of as great ability as can be found elsewhere in the world. Dr. Kerr's hospital at Canton is one of the great institutions of the kind in the world. The Viceroy, Li Hung Chang, has for years maintained at Tientsin at his own expense a foreign hospital.

In the matter of education the movement is immense. There are schools and colleges all over China taught by the missionaries. I have been present often at the exhibitions given by these schools. They show progress in a great degree. The educated Chinaman who speaks English becomes a new man. He commences to think. A long time before the present war the emperor was studying English, and it is said was fast acquiring the language. Nowhere is education more sought than in China. The government is, to some extent, founded on it. The system of examinations prevailing in the district, the province, and Peking is too well known to require comment. The graduates become expectant officials. There is a Chinese Imperial College at Peking, the Tung Wen, presided over by our distinguished fellow-citizen, Dr. W. A. P. Martin; also, a university conducted by the Methodist Mission. There are also many foreign orphan asylums in various cities, which take care of thousands of waifs. The missionaries translate into Chinese many scientific and philosophical works. A former missionary, Dr. Edkins, translated a whole series of school readers.

Reflect that all their benefactions come to the Chinese without much of any cost. Where charges are made they are exceedingly small, and are made only

when they are necessary to prevent a rush, which in this vast population would overwhelm any institution. There are various anti-opium hospitals where the victims of this vice are cured. There are industrial schools and workshops.

This is a very brief and incomplete summary of what missionaries are doing for the Chinese. Protestants and Catholics from nearly every country under the sun are engaged in this work, and in my opinion they do nothing but good.

I leave out of this discussion the religious benefits conferred by converting Chinese to Christianity. This, of course, is the one supreme object and purpose of the missionaries to which all else is subsidiary, but the subject is not to be discussed by a minister of the United States. There is no established religion in the United States, and the American Buddhist, Mahometan, Jew, infidel or any other religionist would receive at the hands of his country's representatives abroad exactly the same consideration and protection as a Christian would. I can only say that converts to Christianity are numerous. There are supposed to be 40,000 Protestant converts now in China, and at least 500,000 Catholic converts. There are many native Christian churches. The converts seem to be as devout as people of any other race.

As far as my knowledge extends, I can and do say that the missionaries in China are self-sacrificing; that their lives are pure; that they are devoted to their work; that their influence is beneficial to the natives; that the arts and sciences and civilization are greatly spread by their efforts; that many useful Western books are translated by them into Chinese; that they are the leaders in all charitable work, giving largely themselves, and personally disbursing the funds with which they are entrusted; that they do make converts, and such converts are mentally benefited by conversion.

In answer to these statements, which are usually acknowledged to be true, it does not do to say, as if the answer were conclusive, that the literati and gentry are usually opposed to missionaries. This antagonism was to have been expected. The missionaries antagonize the worship of ancestors, which is one of the fundamental principles of the Chinese polity. They compel their converts to keep Sunday holy. The Chinese have no Sabbath. They work every day except New Year's day and other holidays. No new religion ever won its way without meeting with serious opposition.

Under the Treaties the missionary has the right to go to China. This right being admitted no amount of antagonism can prevent its exercise.

In the second place let us see whether and how foreign countries are benefited by missionary work done in China.

Missionaries are the pioneers of trade and commerce. Civilization, learning, instruction breed new wants which commerce supplies. Look at the electric telegraph now in every province in China but one; look at the steamships which ply along the coast from Hong Kong to Newchwang and on the Yang-tze up to Ichang. Look at the cities which have sprung up like Shanghai, Tientsin, Hankow — handsome foreign cities, object-lessons to the Chinese. Look at the railroad being now built from the Yellow Sea to the Amoor, of which about 200 miles are completed. Will anyone say that the 1,500 missionaries in China of Protestants, and perhaps more of Catholics, have not contributed to these results?

Two hundred and fifty years ago the pious Catholic fathers taught astronomy, mathematics, and the languages at Peking. The interior of China would have been nearly unknown to the outer world had not the missionaries visited it and described it. Someone may say that commercial agents might have done as much; but they are not allowed to locate in the interior. The missionary inspired by holy zeal goes everywhere, and by degrees foreign commerce and trade follow. I suppose that whenever an uncivilized or semi-civilized country becomes civilized that its trade and dealings with Western nations increase. Humanity has not devised any better, or even any as good engine, or means for civilizing savage peoples, as proselytism to Christianity. The history of the world attests this fact.

In the interests, therefore, of civilization, missionaries ought not only to be tolerated, but ought to receive protection to which they are entitled from officials, and encouragement from other classes of people.

It is too early now to consider what effect the existing war may have on the interests of missions. It is quite probable, however, that the spirit of progress developed by it will make mission work more important and influential than it has ever been. I have the honor to be, etc.,

CHARLES DENBY.

SELF-SUPPORT IN JAPAN.

THE Annual Meeting of the Conference of the Kumi-ai churches of Japan was held in the city of Osaka, May 1-3, 1895. Allied to the Conference is the Nippon Dendo-gwaisha, their Home Missionary Society, the object of which is to aid the newer and feeble churches. This Home Missionary Society was for a while under the direction of a joint committee of Japanese and missionaries of the American Board, but more recently the latter have had only an advisory relation. The Board has hitherto made an annual grant-in-aid, amounting for many years to \$3,000 and later to \$1,500.

On the part of the American Board the hope has frequently been expressed that this money grant could be decreased year by year, while on the part of the Japanese there has been for some years a purpose to assume self-support as soon as possible. It seems that they have now resolved to carry their purpose into immediate execution. It is a heroic effort on their part, for all the churches of Japan are yet young, and they are not strong financially, but they have a determined spirit, and while seeking sympathy, and desiring friendly relations, they propose to do their utmost for the maintenance of their own feeble churches. The following letter from the Chairman of the Conference, Rev. Mr. Harada, pastor at Tōkyō, addressed to the Prudential Committee, will be read with the deepest interest.

TO THE PRUDENTIAL COMMITTEE OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Dear Brethren in Christ,— Since your Board first established its mission in our country, under the good guidance of God, more than twenty-five years have passed, more than 100 missionaries have been sent out, and more than \$1,000,000 has been expended. What our Kumi-ai churches are to-day is indeed

due to the abundant blessing of our God, but we desire to bear grateful testimony to the fact that it is also largely due to the earnest endeavors of your Board and its missionaries.

Our Kumi-ai churches have from the beginning prized independence, and have sought to maintain it, both in the sphere of thought and of finance. They have ever held up to this principle of independence as their ideal. This is not true alone of us, Japanese Christians, but we believe that you, too, in sending out your missionaries, have been actuated by the same spirit. Thus it is no mere accident that our Kumi-ai churches, though no doubt in certain respects inferior, are yet in their rate of progress and in the development of an independent spirit, far superior to other denominations in Japan. The whole number of our churches is more than seventy, comprising over 11,000 Christians, and of these churches thirty-nine are wholly self-supporting, while their annual expenditure is not far from 30,000 yen. This progress has no parallel in this country.

Meanwhile the Nippon Dendo-gwaisha (Japan Missionary Society), the coöperative work of our churches, has received the aid of your Board from the beginning, to the amount of several thousand yen each year. For this aid we desire to express our hearty thanks. However, in view of the progress above indicated, we believe it to be our duty to carry on the evangelistic work of the churches in Japan with our own resources, and we believe also that the acceptance of this responsibility should no longer be delayed. It was, therefore, decided, at our Annual Meeting in May of the current year, by a unanimous vote, to decline hereafter the usual contribution of your Board. This decision we believe to be an important step toward the realization of that principle of independence which our Kumi-ai churches have ever emphasized.

We expect with redoubled zeal to preach the gospel of Christ to our countrymen, and to labor for the establishment of the Kingdom of God in our land, and thus to carry out your purpose in sending missionaries to Japan. Our experience is, however, small and our churches are yet young, hence we shall still need your sympathy and friendship. By maintaining fraternal relations, each in accordance with his own faith, and in obedience to his divine call, we hope to press forward in our course until the divine will shall be done on earth as it is done in heaven.

With the prayer that the blessing of the Almighty may rest most abundantly upon the president, and upon officers of the Board, and upon the constituent churches of the Board, I remain, with great respect, on behalf of the Kumi-ai churches of Japan,

Your brother in Christ,

TASUKU HARADA,

Chairman of the Tenth Annual Conference.

Tōkyō, June 12, 1895.

THE SEAT OF WAR IN CHINA.

BY REV. H. P. PERKINS, LIN-CHING, CHINA.

THE eyes of the world are upon China, but they do not see the real conflict. Few of the Chinese see it. It is the subtle contest of two principles that can never live together in peace. I mean the central principle of Confucianism and that of Christianity. The teacher of Christianity who comes to China is quite

likely for years to think of Confucianism as his best ally. Here is a system which proposes righteousness as the one thing needful for the individual and thus for the family and the State. "From the emperor down to the mass of the people, all must consider the cultivation of the person the root of everything." Thus says the Great Learning, the first classic to be read, and which opens with the proposal to teach "Illustrious virtue; to renovate the people; and how to rest in the highest excellence." Surely here is for Christianity the native base of operations, the much desired common ground.

But, to condense the experience of years into a single sentence, our foreign teacher comes sooner or later to the unwelcome discovery that Confucianism is, in the main, hostile territory; that in fact its centre is the base of the enemy. True, it is a moral system seeking individual perfection; but—and here is its mighty and fatal error—the only righteousness which it either knows or allows is that which is achieved by one's unaided self. Self-salvation is the central, the foundation principle of Confucianism.

Mencius said: "All things are complete in myself. To return to self and to be conscious of sincerity, there is no delight greater than this." Upon the gravestone before the tumulus of Confucius are engraved the two large characters, "Great Perfection." By his own efforts at self-culture this man is believed by the millions of China to have made himself the "mate of heaven." What he did all must seek to do, and success will be proportionate to effort. Confucius seems to have been a reverent and generally humble seeker after righteousness. But he, in common with his nation, lived upon a glacier which was insensibly moving downwards and he did nothing to arrest its motion. In his day, and even since, God and his righteousness was and has been slowly fading out of sight.

No better proof of this need be adduced than the essay of the Hon. Pung Kwang Yu at the Chicago Parliament. He gave (with one very significant exception which I have not space to notice) a straightforward account of the system of thought which controls the thinking of China. Let me quote a few passages bearing upon our theme.

"The intelligent portion of the Chinese people have always ranged themselves among the followers of Confucius, who may be said to have succeeded to the privileges of the ancient priesthood, without adopting the practice of the great teachers of the West in making religious worship the basis of their systems of education."

"After all, to do reverence to spirits is to do nothing more than to refrain from giving them annoyance; and to do reverence to heaven is nothing more than to refrain from giving it annoyance. On points like this the ritual code is full and explicit. There is, consequently, no demand for other religious works. What is properly called religion has never been considered as a desirable thing for the people to know and for the government to sanction."

"My prayers," says Confucius, "were offered up long ago." The meaning he wishes to convey is that he considers his prayers to consist in living a virtuous life and in constantly obeying the dictates of conscience. He therefore looks upon prayers as of no avail to deliver anyone from sickness."

"As I have said before, the progress of Christianity does not concern Confucianists in the least."

Is it not now evident where the seat of war really is? Remember that 10,000,000 boys and young men are giving all their time and energy to the mastery of — I should rather say, being mastered by — this system, whose issue is in almost every case a man who thinks as does Mr. Pung. Remember that their claims constitute at the same time the Bible for China's millions and the constitution on which the empire is founded. With all classes and everywhere an appeal to any phrase in any one of the nine books of Confucianism is practically an ultimate appeal and final argument. Upon these are based all examinations for civil office, and this has been the case for over 1,000 years. In a word, the Confucian classics are to China what the Koran is to Turkey — the master of its thinking and, to a considerable degree, of its life.

I have said that the central principle of this system is self-culture. The experiment of this principle as a sufficient power unto salvation has nowhere else been made upon anything like so grand a scale. Its result is to-day before the world. China cannot resist Japan because of her *official* corruption, it is said. True; but popular corruption is just as common. To say in our own language, "The Chinese are a race of liars," seems a most bitter remark, and one which no one cares to make. The pity of it is that the same remark made in Chinese produces a laugh or at best an assenting nod. A native said to me a few days ago: "Oh, all you need to open an apothecary shop in a village is twenty-five cents as capital. You use a part to buy cheap drugs and the rest you spend for fancy labels, which have in large letters all the kinds of expensive and famous drugs. Your business is established." "Thou art weighed in the balances and art found wanting" must be written over against individual character as well as against the empire.

As for Christianity, its central principle is to-day just what it was when our Lord insisted that only children of God by the new birth were children of the kingdom; just what it was when Paul opposed to the righteousness of the Pharisee the righteousness of God. In a recently published letter of Ruskin he says: "I believe there is no means of preserving rectitude of conduct and nobleness of aim but the grace of God, obtained daily, almost hourly, waiting upon him, and continued faith in his immediate presence. . . . He that has once yielded thoroughly to God will yield to nothing but God." China's one need is to realize this and to substitute it in the place of her so long tried and so thoroughly disproved principle of self-perfection. It is in the inevitable conflict of these two contrary ideas that the real war in China — God's war — is and is to be for many years.

Letters from the Missions.

Mexico Mission.

EAGER LISTENERS.

A BRIEF letter from Mr. Case, of Hermosillo, alludes to a recent visit at Parral:

"My visit to this my old field has been one of extraordinary interest. To-night

at Corral de Piedras we hold the last of our series of twelve meetings. Zaragoza, Las Cuevas, and other points have been visited during these ten days. Mr. Olds had secured the theatre of this place for our meetings Saturday and Sunday evenings. On both occasions the audience

numbered about 200, and the quiet and even eager attention given seemed marvellous. I could not but note the change and progress since Mrs. Case and I arrived here ten years ago. In this field there are now more than 200 converts already received to church fellowship, and it would be difficult to find a pueblo or village in this part of the State where there are not believers. Surely the gospel is proving itself the power of God here as well as elsewhere."

NATIONAL SUNDAY-SCHOOL CONVENTION.

Mr. Eaton writes from Chihuahua June 19:—

"Some fear had been expressed lest this convention, coming so soon after the great conference on the 'Holy Spirit' in Toluca, might suffer from comparative neglect. But in both numbers and enthusiasm it was a gain over the one of last year; and there was manifested a delightfully fraternal spirit, which doubtless had received a marked impulse from the meeting under the lead of Mr. Moody.

"The American and Mexican representatives of most of the denominations at work in this country spent a part of five days—June 7 to 11—in the progressive city of San Luis Potosi, discussing the practical topics which usually find a place on the program of such assemblies. On Saturday afternoon a dozen selected ladies and gentlemen were taught the lesson for the next day, in order that they might instruct an equal number of classes in 'model' schools in the Methodist and Presbyterian churches.

"But the most valuable feature of the assembly, and one which had not been planned for by the committee of arrangements, was the sunrise prayer-meeting, conducted each day by the Rev. Arcadio Morales, of Mexico City, who has developed notable gifts as a Bible reader and leader of devotional services. This intelligent Presbyterian has all the fervor of a Methodist, and some think he is plainly called to exercise the office of an evangelist amongst the churches of different names in this land. On the last day many persons

testified to the signal spiritual blessing they had received through these early meetings for study, conference, and prayer.

"Advantage was taken of the convention for gathering together the friends of Christian Endeavor, and these held two public rallies, and effected a national organization which adopted as its official organ '*El Testigo*' ('The Witness'), our paper published in Guadalajara, and which for a long time has had a Christian Endeavor department—the only one provided in the republic. It is expected that in Zacatecas next year will gather not only the friends of Christian Endeavor, but also representatives of the Epworth League and the Baptist Association for Christian Youth.

"It seems to be the general feeling that a brighter day is dawning for Mexico, as the workers of different names are coming into closer fellowship, and all recognizing as never before their dependence upon the power of the Holy Spirit."

Zulu Mission.

NATIVE ENTERPRISES.

MR. WILCOX, of Groutville, reports that there is nothing of special interest to communicate from the stations, but sends two items in reference to religious work outside. The first relates to some Christians now in Zululand, formerly connected with Groutville and Mapumulo.

"The work at this spot holds its own in spite of foes without and within. They have been building a schoolhouse and chapel, employed their own teacher for their children, and their own preacher, and they have lately sent down for a church bell. Yet they have no more wealth than many of our Natal Christians—in fact, not as much.

"Right here on the banks of the Tugela, about twenty miles from this station, a very interesting work has started. A boy only sixteen years of age is holding meetings,—five or six a week,—and he has not as yet even been baptized. He came over here to join this church, but

the church was in such a state that I deferred the communion. This had desired me to come over and administer the communion at his place, where there are others besides himself who wish to confess Christ. This I intend to do. I know of eight places where they are only asking that a missionary may visit them occasionally and help them in starting schools."

DIFFICULTIES.

Mr. Ransom writes of weakness in the church at Amanzimtote, their strongest members being absent, and some of those who remained having fallen through strong drink. He says:—

"We are crying to God for reform and relief and the manifestation of the Spirit. It is such a state of affairs which often gives a real point and sting to the reproaches of those who hate mission work and decry the result. It emphasizes the need of these old stations; the need of careful superintendence—a thing which is impossible under present arrangements, unless you can send us a Titus Coan or secure for us a double portion of his spirit. I want to visit every house and kraal again and again, but with the daily teaching in the Seminary, the preparation and care for all the public services, the visiting and business connected with all the out-stations, I find it impossible to come in contact with the people of the station, as is desirable.

"I believe it is easier in many ways to build up strong, independent native churches in Central Africa than here on the coast, where the influences on the natives in the second stage out of heathenism are more terrible than can be imagined. Civilization is a curse to the people unless you can bring hot, magnetic spiritual influences to bear on the people with equal power. Civilization alone makes them simply covetous, and they sacrifice all their spiritual interests in order to get land, money, cattle, wagons, plows, houses, furniture, white man's food and luxuries. It may be a truism, but it is something which is impressing me with fresh and startling reality. We

cannot diminish the civilization, if we would. Nothing remains but rout and shame unless we strengthen and broaden the institutions which, under God, may generate spiritual force."

Mr. Ransom speaks of the great need of increasing the force of the Theological School, so that the demands for trained pastors may be met. Gazaland is calling for men from the Seminary, and a dozen trained men are needed this year in Natal.

BRIGHTER SPOTS. — DURBAN.

Mr. Ransom concludes his letter with some cheering items:—

"Last week we entertained the magistrate and his interpreter at our home for three or four days. They collected over £1,000 in taxes. We had an opportunity of reaching some heathen whom we could reach in almost no other way. One day hundreds from our tribe, by consent of the chief, gathered quietly about us and listened attentively to the preaching of the message.

"For two weeks in succession the theological students, of their own volition, have undertaken special meetings at the out-stations. A dozen or so have gone with me, and the interest shown has been marked. Last week we went to Endumizula, some two and a half hours from Amanzimtote, over one of the worst but most picturesque of paths. About 130 assembled from all the country about, Saturday afternoon. Service for about three hours, with a short recess. One text, one great truth, and nearly all of those who went with me helped fasten this great truth home on their hearts and consciences. Ten or eleven rose to confess Christ for the first time, two being old men with head rings.

"The first of April I came into Durban and spent a week. A month would not have given me sufficient time. The chapel grounds need draining; we need a house for the preacher; we must have a new church; there is need of a respectable place in Durban where decent women and girls may lodge. These were some of the problems before me for investigation.

The interest at the native chapel is greater than ever. Had five services Sunday. At 3 P.M. service there were about 330 in the chapel, and an overflow meeting, held on the grass outside, of 94. At the evening meeting reports were given of the work they had done at the different preaching places (nine); of the collections, conversions, etc. Then, after appeal, twenty-eight rose to confess Christ for the first time and came forward to have their names entered among the inquirers, who receive special instruction.

"It was a day of blessing, from the sunrise prayer-meeting to the farewell inquiry meeting. Makubalo, who has charge, seems earnest and practical. He has suffered from the damp ground, and I have not yet succeeded in securing even a temporary lodging for him. He now sleeps in the vestry of the chapel. On some Sundays there are as many gathered outside as within the chapel. On the Saturday before this service spoken of, I went with ten or twelve of the Durban natives to one of their out-stations, Muhlatuzana. It would have cheered your heart. There on a beautiful knoll—not far, I presume, from Dr. Adams' first station—was a neat little chapel which the people had made, whitewashed, and paid for without calling on their missionary for a penny. It was one of the happiest experiences I have had—this dedication service. One of the Durban helpers presented the little congregation with a Zulu Bible and hymnbook. We went in and came out singing. We had preaching and silent and public prayer, and after all this consulted as to the possibility of securing a teacher. They wanted a day and evening school and were willing to pay for this help out of their own pockets, without calling on the mission for anything but a workman. This little enterprise is a star of hope which surely betokens a brighter day if the conditions devolving upon us are fulfilled."

These conditions, Mr. Ransom says, are a missionary for Durban, a mission house there, a business agent, and a native church.

Western Turkey Mission.

REACHING THE MASSES.

DR. TRACY sends a statement of the remarkable development of Sunday-school work at the Marsovan station which he may well say "will be interesting to those who bear us and our work on their hearts."

"The number attending habitually at the church is nearly 500. This includes the members of the day-schools, who come on Sunday regularly also, to study the Scriptures. Here, on the mission premises, are the Sunday-schools in the college and the Girls' Seminary, nearly 200 being in attendance at the two.

"Mrs. Tracy, in company with native ladies, has charge of four Sunday-schools in a neighboring quarter, with over 300 in attendance. In connection with this work a great deal of effort is put forth in caring for the sick, holding prayer-meetings among those not accustomed to attend evangelical services, and using spiritual influence in every way. The interest of the people is great, and the doors open faster than they can be entered. The saving, uplifting effect of this work is beginning to be manifest.

"Eleven girls in attendance at our Girls' Seminary, but residents in the town, have Sunday classes in their own homes, and the number of such is increasing. More than 100 come together weekly in these little groups and listen to earnest teaching of the word of God. Miss Gage visits these eleven groups in turn to give help and encouragement to the young and warm-hearted teachers. Miss King has also a Sunday-school among the Greeks in another quarter, in which the interest keeps up and is very encouraging. Mrs. Smith has just made arrangements to start a Sunday-school in still another quarter, making the twentieth in this town, large and small, in all of which there cannot be less than 1,200 children and grown people studying weekly the word of life. This is not all. At the Gregorian church weekly Bible study is carried on, and probably some hundreds

are there taught, and that, too, in an evangelical manner. It would appear that the common people, wearied with earthly things, and disgusted with the world's false promises, have turned to the gospel of our Lord Jesus Christ for comfort.

"We know no reason why this same thirst for truth and life may not be expected in all places about us. How delightful if we could see the hold of people's minds on this vain world loosening, and their grasp of the true, the solid, the eternal strengthening! Some of our number have just returned from an out-station to the south of us, where ten new members were received into the church. Another party returned the same day from a visit to a place eight hours to the north, where five new members were received. At that place, a few years ago, a single man became enlightened. Now there are 130 evangelical people, thirty church members, and a school capable of fitting young men for college. They bear largely their own financial burdens. Next Sunday nine are to be received into the church here in town. Our work is hopeful and progressive."

Eastern Turkey Mission.

CROWDED SERVICES.

MR. H. M. ALLEN writes from Van of the political disturbances, but adds:—

"In spite of all these adverse influences our work continues the even tenor of its way, and in fact seems to gather strength as it goes. While of course it is natural for the people to feel drawn to us just now, yet it must be borne in mind that it is the faithful work of past years which has been the means of winning the confidence and affection of the people, while the present crisis has only served to break down the conventional wall. The schools were never so prosperous as now. The number in the Boys' School exceeds 130 pupils. I am now obliged, for lack of room, to refuse newcomers. Dr. Raynolds has written you more or less about our Sunday services. Last Sunday I

preached to about 500 people, and our ushers tell me that fifty failed to find admittance. We are encouraged not only by the numbers but by the serious spirit which is being aroused, especially among young men. The signs of life in the Gregorian church are unmistakable and offer much ground for encouragement. Not long ago I issued a circular letter on church organization, giving an opportunity for criticism both of the Gregorian and Protestant churches, also for suggestions and personal opinions as to the future. Some of the answers I received are extremely interesting, and not the least so are several from Gregorians. I sent copies of the letter and questions to other parts of the country, but have only heard from Sivas as yet."

Ceylon Mission.

OODOOVILLE SEMINARY.

MISS MYERS sends a report of this seminary for the past year. Twelve girls were graduated on the 20th of February, all but two of them being Christians. The number of pupils at the close of the school year was 112 boarders. Reference is made to the excellent services of Miss Howland, who has now come to the United States on a visit, and of the esteem and affection with which she is regarded by the pupils as well as by the teachers.

Miss Myers says:—

"During the year forty-three of the girls of the Boarding School at Oodoo-ville united with the church there, and several others ask permission to unite with the church in the villages from which they came. This is said to be the largest number that have ever come out in one year. All the others who were not Christians were in the inquirers' class. Several of the girls were not allowed to come back during the year, as they wanted to be Christians and the parents were not willing to let them come out on the Lord's side. An interesting feature of our work at Oodoo-ville is the Young People's Society of Christian Endeavor among the girls. They are very earnest and are never absent

from a meeting unless they are ill. The Missionary Society raise money by the sale of needlework for the support of a Bible-woman on one of the islands where there is no native church or pastor."

Foochow Mission.

ENCOURAGING ITEMS.

THOUGH the mission greatly regrets the departure of Dr. and Mrs. Baldwin and Mr. and Mrs. Woodin, yet they are cheered by the blessing of God which rests upon their labors. Miss Newton writes:—

"I am almost afraid to pray for more opportunities till we can improve those we have, or more inquirers till we can teach those waiting for instruction. When will the home churches realize their responsibility in this matter?"

Dr. Nieberg writes: "In spite of low appropriations we do not intend to retrench, but rather to broaden; for opportunities were never so great or prospects so bright, and we are all looking for a great blessing this year. We have this year opened four dispensaries, to which we go regularly, and the numbers have kept up very well indeed. At one of them 110 patients were prescribed for on Saturday last."

Mr. Hartwell has reported at different times a number of baptisms, sixteen having been received on the first Sabbath of April in Foochow City and at one out-station.

Writing May 6, Miss Newton says:—

"It would do your heart good to see our Sabbath audiences. Seats for about seventy-five were recently added to our church in the suburbs, and the very first Sabbath afterward the audience overflowed into the vestry."

In view of what he saw on a certain Sunday Mr. Beard writes:—

"I wish that some of those persons who last summer expressed to me their doubts as to the power of the gospel to make anything of a Chinese could have been with me last Sunday. In the morning there was a good and attentive audi-

ence at Ha-pwo. In the afternoon I went to another out-station. Every seat in the church was occupied, and a Chinaman can get himself into a small space, if he does take all the road when he walks out. There were about 250 in the Sunday-school that afternoon. The arrangement into classes and the deportment of the scholars—in fact, the whole service was a silent, undeniable proof of the power of the gospel of Christ to change the whole life of the dirty, ignorant, superstitious idol-worshippers. To pass through these streets and meet, as we did, an idol procession, with all of its trumpery; to enter one of the temples and see a man bumping his head on the stone floor till his forehead is black and blue; and to see him burning incense and offering food to a piece of carved and painted wood; and then go from these scenes into such a service as that at this out-station last Sunday, and realize what has wrought the change in these persons at the Christian service, puts a new meaning into the words 'the gospel the power of God unto salvation.' It was a revelation of the Lord Jesus Christ to my mortal eyes and a tangible, living proof that God can and does change the Chinaman's life.

"In the evening at the Endeavor meeting at Ha-pwo a man arose at the close of the meeting and began to talk. I found that the substance of his remarks was this: 'I have been in here two or three times and have heard what these men say about idol-worship and about the Jesus-worship. I have bought a Testament and a hymnbook. What they say is truth. Idol-worship is foolish. I want to learn more about the truth.'

"The missionaries of all the missions here agree that never were the opportunities so great as now for preaching Christ to attentive learners, and all agree that this new interest in the gospel is due to the war. There is much unrest on the part of native moneyed men in the city and on the part of the officers. Their concern is, however, confined to their persons and their property. Patriotism is a foreign idea."

North China Mission.

HOW PHOTOGRAPHS PREACH.

DR. PECK, of Pang-Chuang, sends an account of some good results secured through the use of his "Kodak" among the Chinese:—

"I find it a great wonder and interest to the Chinese. Upon the breaking up of our schools here, before the Chinese New Year, I presented a nicely mounted picture of their schoolmates to each boy and girl; these, carried into the various villages where their homes are, were the object of a great deal more wonder and curiosity than you could imagine such simple things could be. Especially was this the case with the group of Miss Wyckoff's school-girls, all of whom have unbound feet. This innovation when only supported by, perhaps, one example in a village becomes much more impressive when a group of twenty or thirty of them are shown together.

"I had a very entertaining talk with one of our good Christian men from a village twenty miles away the other day. He had a daughter here in school, and when he took her home and had this picture to show he had crowds of visitors. His is the only Christian family in the village of 1,200 families—an unusually large one; and heretofore they all have held aloof, each one afraid to break the ice and even make inquiry about this new way. But now the attraction was irresistible and every day he had a crowd of visitors, and their numbers gave them courage. The women were decorously put in the rooms and the men kept in the courtyard, and the wonders of the simple photographs were never exhausted. 'How is it possible to put so many pictures on to the paper and have each one a perfect likeness?' The father had to describe graphically how it was done; but what delighted him most was that it was an introduction to the presentation of the gospel story. Taking his stand in the doorway so that the women on the inside and the men on the outside could all hear, he would talk for hours on a stretch, and so great was the interest that if a child cried in the

room the mother would be told to hush it up quick, as they could not hear the speaker; and if a man or boy made a noise moving about or going out, he would be reprimanded by the crowd. No opposition was manifested and the good fellow came back to Dr. Porter's station class perfectly radiant and hardly able to speak aloud."

THE EFFECT OF THE WAR.

Mr. Ament writes from Peking under date of May 11:—

"As to China, people may talk of great internal reform and a general renovation of the government; but there is no evidence of any change at present.

"Personally, I expect no reforms except under compulsion. Things will go on as they have in the past, and the only hope is from a development from within. No sledgehammer blows from without will break the hold of this empire on the past; but the little plant, truth, working from within, will do this some day. There is a faithful body of people who are working and praying for this end. If there is any growth in China, I am afraid it will be more in the line of military enlargement and a desire to get even with Japan. The war has utterly failed to arouse the nation; in fact the nation, as a nation, knows nothing about the war, and no lessons can be taught the officials before the people are instructed. The growth must be from the lower strata upwards, as it has been in all lands. Hence I look for a patient continuance in the usual lines of work, being assured that our first duty is to sow the gospel broadcast and let the truth do its own perfect work. Our great need now is a body of trained native Christians who are alive to the situation."

Mr. Ament speaks of the loss of several promising young men preparing for the ministry, who have from ill-health or other reasons been disabled, but he adds:—

"We are encouraged at the solidity of our Christian constituency in the city. At both North and South chapels there are men, all Manchus, who voluntarily help in the preaching work and are regular in their work. The native church, which

has supported the native pastor for some years, now takes on a day-school, and their contributions were never so large as at present."

Mr. Ament is able to add the following cheering account of

REVIVAL MEETINGS.

"In March our Christians wanted a series of meetings such as we had last year. I hardly felt equal to such an undertaking, but the people were not to be put off. Trusting the promises of God, we launched out into day and evening meetings. The weather was most unpropitious. The roads were bad and nights dark. Rev. Gilbert Reid rendered generous and efficient aid by occasional preaching and regular attendance. The Lord gave me great liberty in preaching, and I never enjoyed such meetings more.

"The chapel was crowded daily, in spite of the weather, and converts were added every evening. Prayers were numerous and fervent, as many as ten or fifteen often praying at once. The testimonies were often very touching. One boy of fourteen years brought in his old father, sixty-four years old, and together they prayed for the conversion of the wife and mother. Our neighbors came out in good numbers, and people who had lived next door to us for years, but whose faces we seldom saw, now became friendly and regular attendants on our services. As an outcome of the meetings, we have now a regular prayer-meeting on Thursday evenings in the chapel, principally to accommodate those who cannot attend our regular church meeting on Wednesday afternoons. This is by far our largest meeting during the week and is attended by people from both churches. On Easter Sabbath eighteen persons were received into the church and five infants baptized."

A JOYOUS DAY.

Dr. Porter, of Pang-Chuang, writes of the quarterly meeting held in that place on the seventh of April:—

"More than 400 were present, crowding our chapel to its utmost: We received ten on profession and forty on probation, the largest number at any one time. Neither war nor disaster seems to delay the ongoing of steady growth. We have abundant occasion for pleasure in the thought of what is soon to be a Christian work in China. Our Sunday afternoon was filled in with the reports of the helpers. The most interesting was that of the young medical helper who had been away six weeks at Chang-Ssu-Ma, the home of helper Chia. The completion of the chapel and schoolhouse and the starting of a little school gave an opportunity for preaching such as had not occurred hitherto. The story of dispensary healing and preaching was repeated there, and the crowds who came for help listened in quietness to the preaching. The patients were unceasing in their praise of the skill of the young medical man; and the older helper won anew the best of good repute. We have great hopes for the large expansion of the work there."

IN THE WOMAN'S WARD.

Miss Morrill reports an excellent work going forward in connection with Dr. Noble's dispensary at Pao-ting-fu. Several instances are narrated, showing how prejudices are overcome and permanent impressions have been made through this medical work. Miss Morrill says:—

"The woman's waiting-room is just crowded these days, and I have some very pleasant times with the women. The other day an old woman, after listening quite earnestly, said: 'I am seventy-one years old. Does all my incense-burning count for nothing?' I said: 'Yes; those are men's ways, but the Lord wants you to learn his way.' She watched me keenly and again burst out with 'Who told you to come here and tell us these things?' I answered her, and then said: 'Has not Buddha told you to find some other woman and bring her to his temple?' 'He is only an image!' she answered quickly; 'a mud thing! How could he?' 'Your god must be alive!'"

KALGAN.

On account of the anxiety of the officials to protect all the missionaries at this outpost, and the fear that in case of anarchy the retreat to Tientsin would be cut off, the ladies of the station went to Peking, although they thought it unnecessary. Nevertheless, Mr. Williams can report much progress since the Week of Prayer.

"Several have united with the church. Three Chinese prayer-meetings are held weekly, in addition to the regular meetings, and an earnest feeling prevails. The Christian Endeavor Society gathered twenty dollars (gold) during the year — an unusual amount. They aim to maintain a native laborer. An Anti-Foot-binding Society was formed in December last. Boys in school promised not to marry small-footed girls, and parents promised not to bind their daughters' feet. Miss Williams plans to allow no girls to enter the boarding school unless she unbinds her feet. It may be she may lose some scholars, but others are coming in. A male teacher has been procured for the Girls' School; thus it prospers in Miss Williams' absence at Peking."

Shansi Mission.

CHEERING PROGRESS.

LETTERS from this mission allude with wonder and gratitude that such quietness and peace prevailed throughout their stations during time of war. Mr. Williams, of Tai-ku, reports the first annual meeting of the church at that station. The church has a membership of twenty, and though a sad case of defection is reported, the general outlook is quite cheering. Dr. Atwood, of Fen-chow-fu, reports a series of meetings at which they were assisted by Mr. Tu, of Ching Yuan, and teacher Liu, of the Tai-ku school. The design was to reach, if possible, the educated and merchant classes.

"Invitations to a feast were sent to these classes on different days. First, a number of scholars were invited to a

feast in the afternoon, and they stayed until evening to a magic-lantern exhibition of Bible scenes and other views. Mr. Liu used the occasion to good effect by preaching to these scholars. Next the merchant classes and some from the hospital came. Altogether about fifty were invited and no one failed to come. This method of reaching their hearts through the stomach — the seat of a Chinaman's affections — originated with Mr. Liu; at least, he suggested it two or three years ago and now it has been tried. Although no direct spiritual results may come of it, I think that indirectly much good was done. The teaching on natural history, astronomy, and the Bible, all from a Christian standpoint, will do good. One scholar was heard to say during the talks: 'Now I have had my eyes opened.'

"Mr. Liu preached several powerful sermons to the hospital patients and others in the waiting-room, and when a request was made for those who wished to follow Christ to arise, seven stood up. This has given us an impulse in the right direction and much genuine interest seems to be manifested in the truth. The people's minds are very dark; even the scholar class, how ignorant they are! The truth circulates through their minds so slowly. The Spirit of God, however, is moving about, above the abyss of chaos, and cosmos will sometime result — all in his own good time."

Under a later date Dr. Atwood reports that this campaign above referred to has given quite an impetus in the right direction, and that there is a decided increase of interest in the preaching of the Word. On the twelfth of March seven persons were baptized and others were received on probation. Dr. Atwood speaks of those who were baptized and also of certain

OPIUM PATIENTS.

"In the case of Mr. Wu, a man of forty-five years of age, it turned out on his examination that he had heard the gospel preached ten years ago at Pao-ting-fu in the old chapel in the Chinese city, and was convinced then of its truth. He

was bound with the chains of the opium habit. When told that he could be freed from these chains, he came to us for that purpose, and for more than a year he has been a free man in Christ. We have other cases among these opium patients who have professed repentance, and one especially gives good promise of sincerity.

"The work is a discouraging one in many ways, but I am glad to be able to say that it is growing less discouraging as we get more experience with such cases. We sadly need a separate compound for this work, as well as one for the women. We now have men and women in the same court, and we must do it or our work will suffer.

"The number of those who have broken off opium with us is a little over 400; some of these have been followed to their villages and looked after, and a wider knowledge of the field is gained at least. I made a visit last week to the village of Tung Chia, ten miles east, where we have had eleven opium patients. It is a village of more than 1,000 inhabitants, and many of them have had their attention turned towards us."

Mr. Price, in reporting these and other matters at their station, speaks of the work as in a prosperous condition.

"The class of men studying are better trained than we have had before, and we believe the time for the ingathering of many souls is not distant."

Japan Mission.

TOTTORI.

MR. AND MRS. BARTLETT are now located at Tottori because of the coming to the United States on furlough of Mr. and Mrs. Rowland. Mr. Bartlett writes of the regret felt by the people at the departure of Mr. and Mrs. Rowland and of the cordial expressions of regard for them which were heard on every hand. Of a tour of these missionaries in the province of Tajima, taken prior to their departure, Mr. Bartlett writes:—

"On one Sunday at Muraoka we celebrated the Lord's Supper and examined

and baptized one Christian—a young man who has been a long time thinking and has decided with his eyes open, we judge, from his sturdy confession of faith.

"That night we held a preaching service at the same house, the home of a Christian, at which some twenty persons were present. These were mostly acquaintances of the evangelist and had heard him before. The white-headed Christian mother of our host of the evening graced the service in the seat of honor above the head of the house, her son. After that service there was a farewell service in honor of Mr. Rowland. We sang appropriate hymns and heard some words of farewell thanks and of counsel till well into the night.

"Monday our return to Yumura was for a fresh start on our way to Tando. Conspicuous among the young people of our first night's meeting at Yumura was an elderly man whose face betokened character and thought. I learned from Mr. Rowland that his presence was a surprise and a delight. He was the father of a Christian man in whose favor he had, according to custom, some time since abdicated the headship of the family. With his son he seemed to be on good terms, but had been shy of even associating with other Christians, and two or three evangelists had been angling for his acquaintance alone with indifferent success. The reason was he is a Confucian and one of those rare Confucians—at least in this land—whose life comports well with their belief.

"The son had sent us an invitation from Tando, to come over and, lodging in his home (a large farmhouse), hold a lecture meeting there; and the father, who spends most of his time in Yumura for the baths, had done us the courtesy to call on us before our visit to his son. Our hearts were still further gladdened when, on the day we went to Tando, the old man sent up word that he had decided to be at his son's during our visit, and would go ahead to welcome us instead of accompanying us as he ought. So that night, with about sixty intelligent, frank-

looking farmer folk from the neighborhood, he listened to three long addresses on the gospel of Christ, and a shorter one on the cross of Christ as the ground of Christian hope and joy, and he sat with us around the hearth till nearly half-past one. The next day he spent the better part of the forenoon with us, asking questions and listening and reading of God's goodness in the psalms of David.

"Then came the return to Yumura — a farewell meeting given by the friends of Christianity there to Mr. Rowland; and in the evening another lecture meeting in a hired hall, if hall it may be called, till late at night; and then, dead tired and very happy, we made an early start home to the land of bread and beds."

NEW FIELDS.

Quite in the line of the foregoing letter from Mr. Bartlett as indicating the desire on the part of people in rural districts of Japan to listen to the gospel, is a letter from Mr. White, of Okayama, dated June 3, in which he reports an evangelistic tour, commencing with Ochiai, a town about forty miles north of Okayama, where there is a church.

"This church celebrated last month its tenth anniversary by having its new pastor, Mr. Morita, formerly evangelist of the Okayama church, ordained and installed. Our work began on Saturday evening with a preaching service here, attended by about fifty persons. The next morning I preached again for the pastor and in the afternoon retraced my path about five miles to Kuse, where I preached in the evening, Mr. Morita remaining in Ochiai for the same purpose. I had to compete for an audience with a traveling theatre, nevertheless there was an audience of fifty or sixty to listen to the Word. Monday afternoon Mr. Morita joined me here and we went five miles up the river to Katsuyama, where there are five or six Christians, and held a preaching service in the evening at the house of one of them, a good audience assembling. Tuesday we went on to the northwest for about twelve miles to Mikamo, where we

reached entirely virgin soil, a place where a Christian preaching service had never yet been held. I had scarcely reached the hotel here before a crowd of fifty or sixty had assembled, pressing in and completely filling up the entrance, attracted by the strange sight of a foreigner with a still stranger-looking bicycle, which from this point on proved a grand advertising agent in all the places visited. We arranged with the landlord of the hotel where we stopped to have a meeting that evening, using our room and the one in front of it, which opened on the street. About sixty, among them three or more officials of the place, came together to listen to the speakers and receive some tracts afterwards.

"There are two Christians living in the place — a man and wife, both sixty years old or over. They went there from Katsuyama ten years ago, and although in that time they have never had any of the privileges of Christian worship or fellowship with other Christians, their faith has continued bright and strong, the woman being accustomed to get together as many of the children of the neighborhood as would come for a Sunday-school. On the next morning we went to their house to hold a brief prayer-meeting with them, in the course of which twenty-five or thirty persons assembled, which furnished another opportunity for preaching Christ. We then went on about five miles to Shinjo, where we knew there were two Kumi-ai Christians, the father and brother of Mr. Tsunashima, pastor of the Reinanzaka Church, Tōkyō, now at Yale. We found here another Christian, a member of a Baptist church, whose Christian life was not very vigorous; and another young man, a teacher in the public school, who had once heard Mr. Morita preach in Kuse and was anxious to learn more about Christianity. In the evening a meeting was held, the audience numbering about the same as that at Mikamo the evening before. The next morning was spent in conversation with different parties who came to our room. In the afternoon we were present at a

very interesting service of conference and prayer at Mr. Tsunashima's house. It was held to celebrate his sixty-first birthday."

YUBARA.—"AN HONORABLE WELCOME."

Yubara is a village about seventy miles from Okayama, at a point on the mountains probably about 5,000 feet above sea level. There are here some remarkable hot springs which are visited by many people. Mr. White says:—

"It is a small place nestled among the hills, having only about 400 inhabitants, but our going there was under very striking circumstances. There are no Christians in the place, though it is no worse morally than any other place of its size; but some of its inhabitants realized that they needed to be better; and one of them, the postmaster, hearing from a Christian in Kuse that Christianity was what they needed, was very desirous that someone should come and tell them about it, and he sent a very earnest invitation, in which he was joined by several others. Such were the peculiarly favorable circumstances under which our visit to this place was made. As I was approaching the edge of the town I noticed two men, standing one on either side of the road, but thought nothing of it. When I came nearer, however, each threw up a hand, the palm facing me, and cried: '*On mukae!*' (honorable welcome). I dismounted and learned that they had come out to meet me and guide me to the hotel. Walking along with them, a little farther on I was met by two more, one of them the postmaster, and in a few minutes thus arrived at the hotel. In the evening we held at one of the larger houses the first preaching service ever held in the place. There were three of us to speak, a young man also having come up from Kuse to be present at the meeting. About 100 attended the meeting, after which tracts were given to them and those especially interested remained to ask questions. One very striking thing was observed. Among the tracts was one explaining the origin of the Red Cross Society, but it was noticed that nearly everyone passed

that by and asked for those which explicitly treated of Christianity. The next morning in talking with different ones we found there were ten persons who were really anxious to make an earnest study of Christianity, and it was arranged that Mr. Morita should stay a couple of days longer to answer any questions they might want to ask, and to introduce them to the study of the New Testament; while I should return to preach in Kuse on Sunday morning, going on to Ochiai to preach in the evening. This plan was carried out, and I heard from Mr. Morita afterwards that he was with those ten men on Saturday from three in the afternoon until midnight, and the next morning again until three in the afternoon, answering their questions and explaining different points. He had intended to remain until Monday, but at the close of this second long conference he deemed it wise to come away, as they were all getting so tired he thought a further stay at this time would not be profitable.

"When I left there Saturday afternoon I was escorted to the outskirts of the town as I had been welcomed to it, Mr. Morita of course being accorded the same treatment when he left. It reminded me of the way the early Christians treated Paul, but was certainly a more striking procedure in this case where we received such cordial treatment from those who are not Christians. They even desired to meet all our expenses while we were there. It was a unique experience in the case of us both. Probably few such places exist in Japan, the whole town seeming to be favorably disposed to Christianity. I longed to settle right down among them to preach and teach them the way of life they are anxious to know, but of course I had to put away all such thoughts at present. If an evangelist of the right stamp could be put there at once, a speedy harvest might be expected. It is hoped that Mr. Morita may be able to go there for two or three days once a month, from this time on, to direct the work so auspiciously begun."

A large amount of time was given to the

villages in the neighborhood of Ochiai, where many striking experiences were enjoyed. The last meeting held was at Nishigawa, eight miles down the river from Ochiai, where there were no Christians and had never been any preaching. The only place which was available for the meeting was Mr. White's room, which was on the third floor of his hotel—an undesirable place, it was thought, since the crowds which are willing to stand at the doors and windows could not be reached. But notice was sent to each house in the village and the room was full. Mr. White says:—

“It was a most attentive audience, perfect quiet reigning, and they showed their appreciation by clapping their hands at the close of each sermon. The demand for tracts was greater than we were prepared to meet. The most striking thing about the meeting here we learned afterwards. The hotel is situated at the junc-

tion of two streets, and we were told that not only were the houses opposite filled with listeners, but the streets on both sides were full as well, fully 300 persons having listened to the preaching.

“This meeting brought our trip to a close, and with it the most satisfactory and enjoyable two weeks' work I have done since I came to Japan. Nine different places were visited, one or more meetings being held in each, according to the circumstances; and though they are all small towns, a total of fully 1,200 attended the meetings. In five of these places it was the first time a preaching service had ever been held. My companion in speaking of this fact used the word ‘*kaihyaku*,’ which means the opening or creation of the world (just now taking place in those villages). The work in that whole region is most encouraging, the people being not only willing but anxious to hear about Christianity.”

Notes from the Wide Field.

MONGOLIA.

COMPARATIVELY little has been written of this vast region, which is estimated to contain about 1,400,000 square miles, or about half the area of the whole United States. Our missionaries at Kalgan in North China have for years had in mind the prosecution of work among the Mongols, some of whom have received instruction at this station of our Board. The life of that heroic missionary, James Gilmour, has called special attention to this region, and the following statements in regard to the country and Mr. Gilmour's work, which we take from *Evangelical Christendom* for June, will be welcomed:—

“Mongolia is but a poor representative of the grand historical associations of the Mongol race. The great Jenghiz Khan and his successors conquered and ruled for many generations almost the whole of Asia and a large part of eastern Europe, but the Mongolia of to-day lies between China and Siberia, stretching from the Pacific Ocean to the steppes of Turkistan, and is a vast extent of deserts, plains, and mountain wastes, the western portion being inhospitable and barren, and a large section of it covered by the desert of Gobi, where, it is said, countless cities are now covered by waves of rolling sand. Eastern Mongolia is more fertile, and is an agricultural region. The population is thin and scattered, and the people are nomadic, living in tents and roving constantly from place to place with their flocks and herds. They are a hardy and vigorous race and have a good deal of wealth in horses, camels, cattle, and sheep, but they are the victims of two terrific curses. One is drunkenness—the whole population, priests and people alike, being addicted to excessive drinking. The other curse is Buddhism. Half of the men are Buddhist priests and lamas. Meet a Mongol on the road and he is counting his beads and saying his prayers. Ask him where he is going

and he will probably tell you to the temple. Mission work among the Mongols is of recent date and limited proportions. In the early days of the empire a good many of the leading people were nominal Christians—Roman Catholics, of course; and the famous monk Rubquis visited the capital and described in glowing terms the splendors of the court. But this kind of Christianity was worse than valueless. In the year 1817 two Englishmen—Rev. E. Stallybrass and Rev. W. Swan—established a mission under the London Missionary Society at the town of Selenginsk among the Buriats. These brethren established two or three other stations, one at Onagen Dome and another in the neighborhood. The location was really within Siberian territory and under the control of the Russian government. These pioneers suffered great privations, and after laboring for many years with indomitable courage, an order came from St. Petersburg that they should leave the country; but they left a number of converts behind them. The giving of the Bible was the grand result of their labors. It is not a perfect translation, but it is of great value, and the New Testament has been circulated extensively in Mongolia. In the year 1870 the London Missionary Society resolved to reopen this mission among the Mongols, and for this purpose they sent a young Scotchman named James Gilmour to Mongolia. He was a young man of fine character and ability and splendid education, and his worldly friends were surprised and disappointed to find that he had chosen the life of a missionary. Mr. Gilmour went into the work with all his heart, and for twenty-one years he labored with extraordinary courage, tact, and devotion, and left behind him not only a precious work among the Mongols, but also a life record which has been an inspiration to tens of thousands of other lives, and which is justly considered one of the four or five most remarkable missionary biographies of the century. His first experience was a month's journey across the great plain of Mongolia to Kiachta in Siberia. Arriving at his destination, he was kept waiting a long time, as his passports were not accepted. He resolved to shut himself up for a while in a Mongol's tent and study the language among the people. After about three months he gained a fair knowledge of the colloquial through very hard work. The following year he visited Selenginsk, the scene of the former Mongolian Mission, and crossed over Lake Bakal into Siberia, visiting the city of Uruktsk. Soon after he returned to Kalgan in China, where he spent some months making short excursions into Mongolia. After two years of this valuable preparation he decided in 1872 to visit the agricultural region of Mongolia, northeast of Peking. He was much hampered by the want of a colleague, and often pleaded with the Home Society to send him help. During his tours in Eastern Mongolia his brave wife usually accompanied him, living in tents, exposed to the constant familiarities of the people, but proving equal to every occasion. It was fifteen years before Gilmour had his first convert, but in 1885 he had the joy of baptizing a Mongol at Kalgan. His labors were blessed with the conversion of a good many Chinese, though he had but little success among the Mongols. Soon after his dear wife was called away by death and his two boys had to be sent to England; but the last years of his life he bravely spent among his Mongols in the eastern district, until after a second visit to England he was joined by a promising colleague, and his prospects for the future became very much brighter. But in the mysterious providence of God he was suddenly called away at Tientsin by an attack of fever in 1891."

FRANCH EVANGELICAL MISSIONS.

FROM Saint Louis, in the Senegal Mission of the *Société des Missions Evangeliques, Paris*, there comes good news. In the early part of last winter all looked dark, and M. Escande writes: "God only will ever know what we suffered in those days. But when the Lord judged the trial sufficient he brought it to an end." Not only in the schools but among the adults there have been decided conversions and "the sky has

cleared as if by enchantment." A husband and wife who had confessed themselves Christians were asked the reason of their hope. "What makes you think that you are converted?" I asked Lamine. "What makes me think so," he answered, "is that formerly at Bethesda nobody loved me, while to-day everybody loves me."

"And you, Adama, should you be afraid to appear before the tribunal of God, if he called you to die to-day?" "Oh, no," she replied.

"But you were very much afraid when you were before the tribunal of Saint Louis. You feared your judges, and you tell me that you do not fear the Judge of heaven! Why is that?" "Ah!" she answered, "it is because this Judge is now my friend. So you see he cannot condemn me."

THE *Société des Missions* also reports its mission in the South Seas as gaining ground on the whole. This mission is peculiarly constituted, the work having two heads—the Missionary Conference and the Upper Council of the Tahitian churches. The islands in which the mission is situated belong to France, and two of the four French missionaries are officials of the government, and as such dependent upon it. The progress of the churches is said to be in direct proportion to the zeal and faithfulness of the native pastors. By careful oversight the missionaries endeavor to guide and energize the labor of these pastors. The work is fourfold; the first department is under the care of M. Vernier and includes Papiti and the northern part of Tahiti, and extends to the Austral Isles, 300 miles to the south. The second department is formed by the French native schools of Papiti, the third by Moorea and its theological school, and the fourth, still new, is that of M. Brunel in the Windward Isles.

CHINA.

THE RED CROSS HOSPITAL. — When the United Presbyterian missionaries in Manchuria were obliged to leave their stations in the interior, they came to Newchwang, and Dr. Christie soon established a Red Cross Hospital at that port. This was in December last, and the hospital was soon filled with soldiers who were wounded at the battle of Chin-chow. Dr. Christie, writing to *The Missionary Record of the United Presbyterian Church*, speaks of one of the most deplorable features of the war that practically no provision was made for the wounded by the Chinese military authorities; there were neither ambulance corps nor medical officers. This Red Cross Hospital was therefore welcomed as a great boon. Dr. Christie writes: "The news of the opening of our hospital spread rapidly through the army, and the early cases who were discharged cured did much to establish the confidence of the soldiers in foreign treatment. The proportion of wounded who came under our care increased with each battle, and it was very pleasing to observe that after the last serious fight which took place before the Japanese took possession of the port, the Chinese officers in command promptly sent the wounded direct to us." Later on other inns were rented, and in January all the available medical force was employed, four doctors being appointed to each hospital. Some of Dr. Christie's students from Moukden rendered invaluable service. After the battle on the twenty-fourth of February, 600 new cases were admitted, another inn was rented, and every available foreigner was pressed into the service. The Chinese officials publicly recognized the value of these services and sought to help in every way. The kind treatment of the wounded demonstrated to the Chinese the good feeling of the foreigners toward them, and they have received a striking lesson in reference to the spirit of benevolence which actuates Christians. The direct and indirect influences which will follow from this hospital service are incalculable.

THE MARTYR OF LIAOYANG. — It will be remembered that Rev. J. A. Wylie, of the United Presbyterian Mission, was killed by a mob at Liaoyang in August of last year. Since then the Chinese government has sought, both by ample apologies and by the

payment of a money indemnity, to atone as far as possible for the outrage. The church at Liaoyang has now sent to the father of Mr. Wylie, in Scotland, a touching letter of condolence, from which we make the following extract: "To the Honorable Mr. Wylie, — Your honorable son came across the great seas to arouse the people. Our pastor fell upon trouble and his soul has gone on high. Among his friends, there is no one who does not mourn. What then must be the grief of his parents! We, though ignorant, being afraid that you, honored sir, grieve over the events of our Eastern country, reverently send a letter of comfort. Our pastor died like one of the many prophets of old, and his good deeds, like theirs, will be related after him. He has finished his great work. He has preached by his conduct. He has awoken from his dream, and is now close by the throne of God. Holy living is rewarded with glory. Our pastor has early entered the heavenly city. These thoughts, honored sir, should comfort your heart. . . . Our pastor is gone, but his life lives in brightness before the eyes and in the ears of men. In all this, you, honored sir, should find comfort. Our pastor made a life of strict integrity his choice, and has attained to the character of complete benevolence. You, honored sir, will therefore be assuredly able to replace weeping with joy. We wish you unbroken peace." This was signed by eighteen members of the Liaoyang church, representing the whole body.

TIBET.

It will be remembered that the missionary company of twelve persons, recruited in England by Miss Annie Taylor to attempt an entrance into Tibet by way of Darjeeling, separated from their directress at that place. Intelligence has now reached us that Mr. Cecil Polhill-Turner, one of the seven Cambridge students who went out from England under the China Inland Mission, has gone to Darjeeling to reunite the scattered members of this expedition. "However this effort may end," says the *Revue Contemporaine* of Geneva, "we are once more taught that in missionary enterprises, no less than in other things, we must not be guided by sentiment alone. The more a work presents the attraction of romance, the more necessary it is to apply to it a calm and sober reflection."

AFRICA.

THE SWISS FREE CHURCH MISSION. — In spite of the hindrances to its work at the coast, this mission has kept on its way, and twenty-four persons were baptized last Christmas. The Portuguese Government has never had, it would appear, a sufficient force to suppress the Kaffir uprising in this region. The papers report the departure of reinforcements for the seat of war, and it is hoped that the revolted Kaffirs may be now subdued and peace return. The conditions of peace would no doubt include the payment of an indemnity for the material losses which the Swiss Mission has sustained, but the passions which the war has awakened in the hearts of the natives will not be easily quelled.

 Miscellany.

BIBLIOGRAPHICAL.

Memoirs of Rev. John Leighton Wilson, D.D., Missionary to Africa and Secretary of Foreign Missions. By Hampden C. DuBose, D.D., twenty-three years missionary in China. Richmond, Va.: Presbyterian Committee of Publication. 1895.

We are glad to see this memorial of Dr. Wilson. He was a man of great

ability and true devotion, and his long life was full of incident connected with missionary work. He was born in South Carolina, March 25, 1809. After graduation at Union College in 1829 and from the Southern Seminary in 1833, he was appointed missionary of the American

Board and embarked for Africa, November 28, 1833. He was charged by the Prudential Committee with the duty of exploring the region of Africa east of the Niger with a view to missionary operations. After a year spent in these explorations he made his report to the Board, and on again reaching Cape Palmas he opened the mission there, removing from thence to the Gaboon in 1842. Born and living in the South when the institution of slavery was defended by all about him, he yet had an intense love for "poor, benighted Africa." He believed that every human being capable of self-government ought to be free, and he carried out his convictions by manumitting thirty-two slaves belonging to himself and to his wife by legal inheritance; and he went himself to labor among the black men of Africa, "amid," as one has said, "misconceptions, sneers, and bitter words on the part of many." The story of his life and heroism while laboring at Cape Palmas and at the Gaboon is exceedingly interesting. The perils were many, not merely from the natives, but from the slave dealers; yet he made repeated journeys up and down the coast for 2,500 miles, as well as toward the interior. The volumes of the *Missionary Herald* from 1834 to 1852 contain numerous accounts, many of them of thrilling interest, of the work of this heroic missionary. In the midst of his spiritual work he found recreation in some studies in natural history, and first brought to the attention of the scientific world the skeleton of the gorilla, to which animal he gave this name. His linguistic labors were also extensive, for he prepared grammars and dictionaries of both the Grebo and Mpongwe languages. Later he published a volume on "West Africa:

Its History, Condition, and Prospects," a book which David Livingstone pronounced "the best book ever written on that part of Africa." Dr. Wilson also did effective service in securing the suppression of the slave trade. A paper which he prepared on the subject was printed in the British Blue Book, and under the direction of Lord Palmerston, then premier, this paper was widely distributed in prominent circles and had much influence at the time.

In 1852 Dr. Wilson returned to the United States with impaired health, when he was chosen one of the secretaries of the Presbyterian Board of Missions (Old School). Obtaining release from the American Board he accepted this office, and was located in New York for eight years. Then came the war of secession, and Dr. Wilson as a Southern man "followed his State," resigned his secretaryship and went South. Dr. Charles Hodge of Princeton said at the time: "Dr. Leighton Wilson was the wisest man in the Presbyterian Church and had more of the apostolic spirit than anyone he ever knew." After his withdrawal he was secretary of the Southern Domestic Missionary Society, and subsequently of the Foreign Missionary Board of the Southern Presbyterian Church. In this service as secretary he was most able and efficient. In 1876 he came to reside in Baltimore serving until unable to serve no longer; and after fifty-one years of devoted toil for foreign missions, eighteen years as a missionary on the west coast of Africa, and thirty-three years as secretary, he died July 13, 1886.

It is a pleasant fact that this memoir is written by a missionary, Dr. DuBose of China, and we heartily commend it as a delightful memorial of a noble man.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For our missionary vessels, the *Morning Star* and the *Hiram Bingham*, that their present voyages may be made in safety; that those who sail on them may be under divine protection; and that the Message of Life which they bear may be welcomed by the islanders of Micronesia. (See page 308.)

For members of Christian Endeavor societies, as they return from their Annual Convention: that the exhortations and resolutions which have so marked the Convention, respecting their obligation to proclaim Christ throughout the world, may be remembered and acted upon in all the future of their lives.

ARRIVALS IN THE UNITED STATES.

- June —. At New York, Mrs. F. A. Dorward, of the Zulu Mission.
 May 26. At New York, Mrs. F. M. Newell, of the Western Turkey Mission.
 June 12. At New York, Rev. J. F. Clarke, D.D., and daughter, of the European Turkey Mission.
 July 6. At New York, Rev. David A. Richardson and wife, of the Eastern Turkey Mission.
 June 23. At San Francisco, Rev. Chauncey Goodrich, D.D., and wife, of North China.

DEPARTURES.

- June 13. From New York, Miss Margaret W. Melville, to join the West Central African Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Sunday-school work in Western Turkey. (See page 323.)
 2. Willing listeners in Eastern Turkey and in Mexico. (See pages 320 and 324.)
 3. Some bright spots in the Zulu Mission. (See page 322.)
 4. How photographs preached in North China. (See page 326.)
 5. Other items from North China. (See page 327.)
 6. Encouraging facts from the Foochow Mission. (See page 325.)
 7. A United States minister's testimony as to missions in China. (See page 315.)
 8. Self-support in Japan. (See page 317.)
 9. Two evangelistic tours in Japan. (See pages 329-331.)
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Donations Received in June.

MAINE.

Albany, Mrs. H. G. Lovejoy,	1 00
Acton, James Garvin,	2 00
Belfast, 1st Cong. ch. and so.	35 00
Biddeford, 2d Cong. ch. and so.	23 81
Calais, 1st Cong. ch. and so.	29 00
Falmouth, 2d Cong. ch. and so.	12 00
Farmington, A friend,	30 00
Fryeburg, Cong. ch., W. M. Soc.	13 00
Gorham, Dea. Joseph Ridlon,	1 00
Lewiston, Pine-st. Cong. ch., with other dona., to const. HERBERT L. PRATT, H. M.	78 07
Oxford, Cong. ch., of wh. soc. for Africa,	6 00
Portland, Williston Cong. ch. and so., 64.71; Cyrus Nowell, 1,	65 71
So. Berwick, Rev. D. B. Sewall,	4 00
Thomaston, Cong. ch. and so.	27 00—327 59

NEW HAMPSHIRE.

Brentwood, Cong. ch. and so.	5 00
Campton, Cong. ch. and so.	20 00
Dublin, Rev. GEORGE W. RULAND, to const. himself H. M.	50 00
Exeter, 1st Cong. ch. and so., of wh. 1.167.50 from A. friend, to const. Rev. WILBERT L. ANDERSON and DORA B. ANDERSON, H. M.	1,303 50
Foxcroft and Dover, Cong. ch. and so.	12 00
Hillsboro Bridge, Cong. ch. and so.	53 00
Hooksett, Union ch.	11 50
Manchester, Franklin-st. ch. and so.	65 56
Nelson, Cong. ch. and so.	15 00
New Boston, Levi Hooper,	10 00
New Ipswich, Cong. ch. and so.	7 25
Pelham, Cong. ch. and so.	70 00

Portsmouth, Cong. ch. and so.	4 00
Raymond, Rockingham Conference,	26 33
Sunapee, Mrs. Geo. H. Bartlett,	5 00
Tilton, Cong. ch. and so.	28 00
West Manchester, South Main-st. Cong. ch.	13 88—1,700 02

Legacies. — Hampstead, Hannah T. Howard, by Nelson Ordway, Ex'r,	1,000 00
	2,700 02

VERMONT.

Brattleboro, Centre ch., m. c.	16 95
Burlington, 1st Cong. ch. and so.	440 00
Granby and Victory, Cong. ch., Miss L. E. Rice,	1 00
Hartford, Cong. ch. and so.	36 52
Lyndon, Cong. ch. and so.	27 00
Norwich, Rev. N. R. Nichols,	10 00
Peru, Cong. ch. and so.	8 32
Rutland, Cong. ch. "In Memoriam,"	5 00
Springfield, Cong. ch. and so.	122 15
St. Johnsbury, South Cong. ch. and so.	138 00
St. Johnsbury Centre, Cong. ch. and so.	3 50
West Brattleboro, Cong. ch. and so.	25 69
West Milton, Cong. ch. and so.	10 00
West Townsend, Cong. ch. and so.	6 02
Winooski, 1st Cong. ch. and so.	7 75—851 90

Legacies. — Essex, Nathan Lathrop, by A. A. Slater, Adm'r, add'l, Saxton's River, Miss Kezia Y. Fairbanks, by E. H. Pettingill, Ex'r, bal.	8 00
	19 00—27 00
	878 90

MASSACHUSETTS.

Abington, 1st Cong. ch. and so.	11 37
Arlington, Cong. ch., A friend,	5 00
Ayer, 1st Cong. ch. and so.	8 90
Beverly, Dane-st. Cong. ch. and so.	650 00
Boston, Shawmut ch., 266.50; Central ch., 234.37; Central ch. (Dorchester), 41.45; Mt. Vernon ch., 35; Highland ch. (Roxbury), 30; Second ch. (Dorchester), 50; Eliot ch. (Roxbury), A misc-box for Africa, 6.75; South Evan. ch. (W. Roxbury), m. c., 4; A friend of missions, 100; A friend, 10; A friend, 1,	779 07
Boxford, 1st Cong. ch. and so.	35 49
Bridgewater, Central-sq. Cong. ch. and so.	73 72
Brookline, Harvard Cong. ch. and so., 320.51; Miss A. T. Belcher, 25,	345 51
Cambridgeport, Wood Memorial ch.	54 00
Chicopee, 1st Cong. ch. and so., Extra-cent-a-day Band,	9 73
Concord, Trin. Cong. ch. and so.	50
Dalton, 1st Cong. ch. and so., to const. ALTA M. BAXTON and CHARLOTTE BELLOWS, H. M.	200 00
Danvers, 1st Cong. ch., Dea. Grover's Bible Class, 5; Maple-st. ch., to const. FRANK EVERETT, WALTER S. FOWLE, and MRS. A. S. BEAL, H. M., 306 66,	311 66
Dunstable, Cong. ch. and so.	34 00
East Bridgewater Union Cong. ch., Extra-cent-a-day Band,	20 00
Everett, Courtland-st. Cong. ch., and Y. P. S. C. E.	2 00
Fitchburg, Calvinist Cong. ch., of which 10 for Harpoor,	86 81
Gilbertville, A. D. Ruggles,	8 00
Globe Village, Evan. Free ch.	111 00
Greenfield, 1st Cong. ch. and so., 5.60; A friend, 1,	6 60
Hadley, 1st Cong. ch. and so.	22 36
Hamilton, Cong. ch. and so.	1 75
Hanson, Cong. ch. and so.	4 02
Haverhill, Friends,	10 00
Hinsdale, Cong. ch. and so.	6 00
Holbrook, Winthrop Cong. ch. and so.	14 25
Holyoke, 1st Cong. ch. and so.	100 00
Hopkinton, Cong. ch. and so.	116 75
Huntington, 2d Cong. ch. and so.	15 00
Lanesboro, Wm. Robinson, Extra-cent-a-day Band,	3 65
Lawrence, Lawrence-st. Cong. ch. and so., 87.88; United Cong. ch. and so., 10,	97 88
Leominster, Cong. ch. and so.	58 45
Lincoln, 1st Cong. ch. and so.	78 50
Longmeadow, Benev. Ass'n, 2.31; "C. P.", 50,	52 31
Ludlow, 1st Cong. ch. and so.	11 84
Lynn, Central Cong. ch. and so.	50 00
Melrose, Ortho. Cong. ch.	5 00
Melrose Highlands, Cong. ch. and so.	30 87
Middleton, Cong. ch. and so.	10 75
Monson, Cong. ch. and so.	24 92
Montague, Sanford Marsh,	1 00
Needham, Cong. ch. and so.	21 70
Newton, Eliot Cong. ch. and so.	225 00
Northfield, Trinitarian Cong. ch. and so.	53 00
North Abington, 4th Cong. ch. and so., to const. LEWIS A. CROSSSETT, H. M.	126 31
North Brookfield, Mrs. C. N. Ranger,	1 00
North Chelmsford, 2d Cong. ch. and so.	19 19
North Hadley, 2d Cong. ch.	20 00
Pepperell, Cong. ch. and so.	17 23
Randolph, Cong. ch., m. c.	71 96
Reading, Cong. ch. and so., of which 10 from M. R. Temple,	22 00
Rochester, Miss EMMA F. LEONARD, to const. herself H. M.	100 00
Rowley, Cong. ch. and so.	30 21
Salem, South Cong. ch.	87 71
Sharon, Cong. ch. and so.	43 00

Shrewsbury, Cong. ch. and so.	14 00
Somerville, Winter Hill Cong. ch. and so., 133; "Thank-offering," 5,	158 00
South Dartmouth, Cong. ch. and so.	10 73
South Deerfield, Cong. ch. and so.	22 11
South Hadley, 1st Cong. ch. and so., to const. Rev. NEWTON I. JONES, H. M., 50; Edward C. Miller, 5,	55 00
South Walpole, Geo. F. Wright,	1 00
Springfield, Memorial ch., 118.82; Park Y. P. S. C. E., toward support Rev. Dwight Goddard, 5,	123 82
Taunton, Union Cong. ch., to const. Rev. E. H. CHANDLER, H. M.	100 00
Tyngsboro, C. Howard Scholefield,	5 00
Wareham, P. N. Bodfish,	5 00
Warren, Cong. ch. and so.	205 00
Wellfleet, 1st Cong. ch. and so.	35 00
Weymouth and Braintree, Union Cong. ch. and so.	68 40
Weymouth Heights, A friend,	1 00
West Barnstable, Cong. ch. and so.	5 00
Winchendon, North Cong. ch. (of which 25.43 m. c.), to const. CHARLES L. BEALS and H. S. ALLEN, H. M.	216 95
Windsor, C. A. Bealls,	1 00
Worcester, Union ch., 77.53; Piedmont ch., 35; Greendale, People's Cong. ch., 10; George H. Estabrook, 1,	123 53
—, A friend,	5 00
—, "E. H. C."	50 00—5,504 99

RHODE ISLAND.

Peace Dale, Cong. ch. and so.	515 92
Providence, Central Cong. ch., 1,387.46; Beneficent Cong. ch., 123.58; Pilgrim Cong. ch., 10; "In His Name," 1,	1,522 04
Slatersville, Cong. ch. and so.	7 25—2,045 21

CONNECTICUT.

Branford, Mrs. Arthur J. Palmer, to const., with other dona. FRANK TRUBER, FRANK E. HOWES, WM. E. WILLS, and EDWARD F. KIRK, H. M., 131.70; King's Highway Chapel, 4.25,	135 95
East Haven, Cong. ch. and so.	18 50
East Windsor, 1st Cong. ch. and so.	25 00
East Woodstock, Cong. ch. and so.	29 14
Farmington, 1st Cong. ch., of which 110 toward support Rev. George P. Knapp,	230 00
Granby, South Cong. ch.	3 50
Hartford, 1st Cong. ch., of which 100 from Miss C. E. Day, 115; Park Cong. ch., 50; Asylum Hill Cong. ch., A friend, 5,	170 00
Kent, First Cong. ch. (of which 10 from A friend for Gazaland),	20 50
Lisbon, Cong. ch. and so.	11 00
Middletown, Arthur W. Smith, for native preacher, Madura,	5 00
Mystic, Mrs. N. D. Noyes,	1 00
New Haven, Church in Yale College, 154.60; 1st Cong. ch., 17.94; Catherine D. Dill, 10; Dr. Robert Crane, 10,	192 54
New London, 1st ch. of Christ, m. c.	18 05
New Milford, Friends,	15 00
North Woodstock, Cong. ch. and so.	28 00
Plainville, Mrs. L. M. Buell, to const. Rev. J. E. HERMAN, H. M.	50 00
Poquonock, Cong. ch. and so.	35 00
Salisbury, Cong. ch. and so.	2 75
Somersville, Cong. ch. and so.	28 24
Stonington, 1st Cong. ch. and so., 24.21; 2d Cong. ch. and so., 50,	84 21
Talcottville, Cong. ch. and so.	315 00
Terryville, "H. B. G." and "B. E. C.," for two native preachers, Madura,	80 00

Thomaston, 1st Cong. ch. and so.	13 35
Tolland, Cong. ch., toward support	
Rev. O. Paduma,	5 00
Trumbull, Cong. ch. and so., for work	
in nominally Christian lands,	6 75
Washington, Cong. ch. and so.	73 00
West Haven, Mrs. Emeline Smith,	1 00
West Winsted, H. A. and S. S.	
Russell,	5 00
Winchester, Cong. ch. and so.	4 94
Windsor, 1st Cong. ch. and so., to	
const. Mrs. GRACE E. PAYNE,	
H. M.	154 00—1,766 42

Legacies.—Cornwall, Silas C. Beers,
by John C. Calhoun and G. C.
Harrison, Ex'rs, add'l (less
expenses),

1,416 50

3,182 92

NEW YORK.

Brooklyn, East Cong. ch., 42.76; " E.	
C., 3,	45 76
Cambria Centre, Cong. ch.	11 00
Flushing, Miss Charlotte A. Lathrop,	1 00
Groton, Storrs A. Barrows,	95 00
Honeoye, Cong. ch.	31 80
New York, "Cash," 100; Friend of	
Zulu Mission, 10,	110 00
Orient, Cong. ch.	12 83
Perry Centre, Cong. ch.	12 83
Rome, Rev. W. B. Hammond,	1 00
Saratoga Springs, Cong. ch.	70 00
Sherburne, 1st Cong. ch., to const.	
Rev. W. F. IRELAND, H. M.,	
190.22; Mrs. Dr. Gorton, 80,	270 52
Union Falls, Francis E. Duncan,	5 00
Utica, Bethesda Welsh Cong. ch.,	
toward support Rev. J. P. Jones,	15 00—611 74

NEW JERSEY.

Haddonfield, J. D. Lynde,	50 00
Jersey City, Waverly Cong. ch.	7 10
Montclair, F. M. Prescott,	9 13
Newark, I. Reeve Sayre,	5 00—71 23

PENNSYLVANIA.

Philadelphia, A friend,	40 00
<i>Legacies.</i> —Philadelphia, Mrs. Maria	
C. Burnham, by Edward P. Car-	
penter, Ex'r,	678 65
	718 65

DISTRICT OF COLUMBIA.

Washington, Mt. Pleasant Cong. ch.,	
68.31; Rev. B. N. Seymour, 10,	78 31

GEORGIA.

Savannah, Wheat Hill Cong. ch.,	
65c.; Rev. Jordan Lloyd, 40c.;	
Rev. J. H. H. Sengstacke, 20c.	1 25

FLORIDA.

Bellevue, Cong. ch.	3 00
De Land, A friend,	1 00
Key West, 1st Cong. ch., Extra-cent-	
-day Band,	10 55—14 55

ALABAMA.

Anniston, Rev. James Brown,	5 00
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TENNESSEE.

Nashville, Union Cong. ch. of Fisk	
University,	15 00

INDIANA.

Hammond, 1st Cong. ch., of which a	
from La. Aid Society,	6 00
Michigan City, Ger. Cong. ch.	5 00—11 00

MISSOURI.

Bonne Terre, Rev. J. B. Fiske,	3 00
Carthage, 1st Cong. ch.	20 80
St. Louis, Tab. Cong. ch.	9 15—32 95

OHIO.

Andover, Cong. ch.	8 00
Chardon, 1st Cong. ch.	10 20
Cincinnati, Walnut-hills Cong. ch.,	
to const., with other dona., Gen.	
A. M. WARNER, H. M.	49 40
Cleveland, Hough-ave. Cong. ch.,	
9.71; Mary C. Willard, 5,	14 71
Comer, Welsh Cong. ch.	45 65
Medina, "S. W. S.,"	3 00
Oberlin, 1st Cong. ch., 77.22; Stu-	
dents of Oberlin College, toward	
support Rev. Cyrus A. Clark, 175,	252 22
Sandusky, Cong. ch., Rev. C. A.	
Vincent,	8 00
Springfield, 1st Cong. ch.	9 45
Sweden, Mr. and Mrs. E. L. Morris,	1 00
Toledo, 1st Cong. ch.	61 00
Wellington, H. Wadsworth,	1 00
West Mill Grove, Cong. ch.	3 60—469 03

Legacies.—Wakeman, Franklin Hale,
by A. A. Blair, Ex'r,

447 17

916 20

ILLINOIS.

Aurora, New England Cong. ch.	21 00
Bloomington, 1st Cong. ch.	29 90
Blue Island, Cong. ch.	16 00
Bowen, Cong. ch.	11 40
Bowmanville, Cong. ch.	15 23
Brimfield, Cong. ch.	9 35
Chenosa, Cong. ch.	9 11
Chicago, South Cong. ch., 250; W. B.	
Jacobs, for W. C. Africa, 50; Rev.	
S. I. Curtis, 10,	310 00
Dundee, Cong. ch.	23 85
Dwight, Rev. E. F. Wright,	3 00
Earlville, "J. A. D.,"	50 00
Emington, Cong. ch.	5 00
Evanston, 1st Cong. ch.	67 50
Forest Glen, Cong. ch.	7 18
Geneseo, A friend to the cause,	5 00
Glencoe, Cong. ch.	97 61
Jefferson, 1st Cong. ch.	32 50
Joy Prairie, Cong. ch. (of which 500	
from Julius F. Pratt), to const.	
BERTHA A. JOY, EDITH L. JOY,	
HAROLD P. JOY, HELEN S. PRATT,	
ELLEN E. PRATT, ALICE A. JOY,	
NETTIE L. JOY, H. M.	730 70
Kewanee, Cong. ch.	80 93
Pontiac, Rev. S. Penfield,	2 00
Roseville, Cong. ch.	13 07
South Chicago, Cong. ch.	10 00
Sterling, Cong. ch.	38 29
Stillman Valley, Cong. ch.	19 53
Thawville, Cong. ch.	8 65
Waverly, Cong. ch.	17 44
Wheaton, Prof. and Mrs. D. A. Straw,	
for catechist in India,	10 00
Winnetka, 1st Cong. ch.	51 38
Wyoming, Cong. ch.	18 86—1,708 48

MICHIGAN.

Ann Arbor, Mrs. M. L. E. Duncan,	10 00
Bedford, Cong. ch.	18 00
Cheboygan, 1st Cong. ch.	11 20
East Fulton, Cong. ch.	6 50
Escanaba, Miss Jean Rodger,	10 00
Grand Rapids, 1st Cong. ch., 50;	
Plymouth Cong. ch., 7,	57 00
Highland Station, Cong. ch.	1 00
Lake Linden, Cong. ch., 16.50; F. G.	
Coggin, 50,	66 50
Maple Rapids, Cong. ch.	5 75
Olivet, Cong. ch.	29 05
Three Oaks, Cong. ch.	53 56
Watervliet, Ply. Cong. ch.	46 04—314 40

Legacies.—Ann Arbor, Dr. Corydon
L. Ford, by Bryant Walker, Adm'r,
add'l,

1,000 00

1,314 40

WISCONSIN.

Arena, 2d Cong. ch.	70
Ashland, John Bannatyne,	10 00
Baraboo, Cong. ch.	11 29
Beloit, 2d Cong. ch.	47 70
Biramwood, Cong. ch.	10 56
Delavan, Cong. ch.	42 68
Fond du Lac, Cong. ch.	67 25
Footville, Cong. ch.	2 00
Fox Lake, Cong. ch., 16.14: Miss M. F. Stuart, deceased, by Daniel Stuart, 1.	17 14
Leeds, Cong. ch.	13 27
Mill Creek, Cong. ch.	1 70
Norrie, Cong. ch.	1 73
Potosi, Cong. ch.	3 00
Ripon, 1st Cong. ch.	80 75
Sparta, Cong. ch., 34.35: A friend, 3.	57 35
Trevor, Cong. ch.	94 53
Waukesha, Rev. C. W. Camp,	5 00
West Rosendale, Independent ch.	7 00
Windsor, Cong. ch.	24 00—427 67

IOWA.

Alden, Buckeye Cong. ch.	2 00
Avoca, Rev. John Single,	2 50
Belle Plaine, Cong. ch.	1 70
Clay, Cong. ch.	14 82
Columbus City, Thos. W. Evans,	3 00
Denmark, Cong. ch.	30 00
Dubuque, 1st Cong. ch.	62 25
East Des Moines, Mrs. M. M. Carter,	2 00
Elliott, Cong. ch.	4 20
Glenwood, Cong. ch.	21 38
Good Hope, Cong. ch.	2 56
Harlan, Cong. ch.	23 15
Hawarden, Cong. ch.	13 10
Keokuk, "In Memoriam,"	10 00
Moorland, Cong. ch.	1 80
Muscatine, A friend,	5 00
Onawa, Cong. ch.	12 20
Oskaloosa, Cong. ch.	50 27
Ottumwa, 1st Cong. ch.	28 14
Postville, Cong. ch.	12 00
Shenandoah, Cong. ch.	26 68
Sherrill, Ger. Cong. ch.	3 00
Tabor, Cong. ch.	37 96
Waverly, Cong. ch.	11 70—381 41

MINNESOTA.

Alexandria, Cong. ch.	16 10
Elk River, Union ch.	11 00
Garvin, Cong. ch.	1 00
Grand Meadow, Cong. ch.	4 25
Hamilton, Cong. ch.	3 75
Hutchinson, Cong. ch.	3 50
Lake Park, Cong. ch.	3 50
Lamberton, Cong. ch.	11 50
Minneapolis, Vine Cong. ch., 20;	
Como-ave. Cong. ch., 9.15,	29 15
Northfield, 1st Cong. ch., 138.30: Y. W. and Y. M. C. A's of Carleton College, toward support of Rev. H. K. Wingate, 382.91,	501 21
Rose Creek, Cong. ch.	4 50
St. Paul, Atlantic Cong. ch.	7 68
Taopi, Cong. ch.	5 00
Worthington, Union Cong. Sab. sch.	2 83—624 97

KANSAS.

Goodland, Rev. Dwight H. Platt,	5 00
Leavenworth, 1st Cong. ch.	17 75
Linwood, Cong. ch.	2 80
Maire, Ethel J. Rhodes,	5 00
Severy, Cong. ch.	2 45—33 00

NEBRASKA.

Fremont, 1st Cong. ch.	47 61
Oak, S. S. Searle,	10 00
Omaha, A friend,	2 00
Pickrell, 1st Cong. ch.	3 90
Plymouth, 1st Cong. ch.	12 05—75 56

CALIFORNIA.

Lorin, Cong. ch.	10 15
Oakland, Rev. W. N. Meserve,	2 00

Petaluma, Cong. ch.	18 70
Stockton, Cong. ch.	13 46—44 31

COLORADO.

Boulder, A friend,	10 00
Colorado Springs, 2d Cong. ch.	9 21
Denver, Globerville Ger. Cong. ch.	3 40
Otis, Cong. ch.	10 55—33 16

WASHINGTON.

Seattle, Taylor Cong. ch.	5 00
Walla Walla, 1st Cong. ch., A member,	10 00—15 00

NORTH DAKOTA.

Amenia, Cong. ch.	13 00
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SOUTH DAKOTA.

Badger, Cong. ch.	4 40
Howard and Vilas, Cong. chs.	4 00—8 40

MONTANA.

Livingston, Ed. H. Talcott,	10 00
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WYOMING.

Big Horn, Cong. ch.	4 40
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DOMINION OF CANADA.

FROM THE CANADA CONGREGATIONAL FOREIGN
MISSIONARY SOCIETY.

W. T. GINN, Montreal, *Treasurer*.

For the Canadian Station, West Central Africa Mission, add'l,

536 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For several missions in part,

10,833 45

FROM WOMAN'S BOARD OF MISSIONS OF THE
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer, 90 00

MISSION SCHOOL ENTERPRISES.

MAINE.—Biddeford, Pavilion Y. P. S. C. E., 5; Orono, Y. P. S. C. E., 2.60; South Gardiner, Jun. C. E. S., 1,

8 60

NEW HAMPSHIRE.—Barrington, Y. P. S. C. E., 10; Franklin, Y. P. S. C. E., 5.48; Manchester, Franklin-st. Sab. sch., 5; Meriden, Y. P. S. C. E. of Kimball Union Academy, 23,

43 48

VERMONT.—Brattleboro, Centre Cong. Sab. sch., 25; So. Royalton, Y. P. S. C. E., 5,

30 00

MASSACHUSETTS.—Beverly, Y. P. S. C. E. of Dane-st. ch., 20; Boston, Walnut-ave. Sab. sch. (Roxbury), 43.87; Central Cong. Sab. sch. (Dorchester), 5; Brookline, Bethany, Y. P. S. C. E., 10; Cambridge, Shepard Sab. sch., A class, 2.16; Clinton, 1st Y. P. S. C. E., 10; Granby, Cong. Sab. sch., 25;

Hadley, 1st, Y. P. S. C. E., 5; Holliston, Cong. Sab. sch., 5; Hyde Park, 1st Cong. Sab. sch., 6.14; Monson, Cong. Sab. sch., for India, 20; Norwood, 1st Cong. Sab. sch., 30;

Peabody, Y. P. S. C. E. of South ch., 15; Richmond, Y. P. S. C. E., 7.78; So. Deerfield, Cong. Sab. sch., 12.25; So. Hadley Falls, Y. P. S. C. E., 50; Sutton, Y. P. S. C. E., 3.35; Watertown, Phillips Cong. Sab. sch., Pri. Dept., 2.41; West Medford, Cong. Sab. sch., 7.41; do., Y. P. S. C. E., 12;

Whitinsville, Y. P. S. C. E., 19,

311 37

RHODE ISLAND.—Central Falls, Y. P. S. C. E.,

15 00

CONNECTICUT.—Clinton, Y. P. S. C. E., 25;

Deep River, Y. P. S. C. E., for China, 3.69;

Salisbury, Cong. Sab. sch., Miss Dexter's class, for W. C. Africa, 1; Somersville, Y. P. S. C. E., 18.29; Terryville, Y. P. S. C. E., 12.50.

NEW YORK. — Deansville, Sab. sch. and Y. P. S. C. E., for pupil, Madura, 8; New York, Broadway Tabernacle Afternoon Sab. sch., 200; do., Central Y. P. S. C. E., 10; Perry Centre, Y. P. S. C. E., 2.37; Philadelphia, Y. P. S. C. E., 4.05; Phoenix, Y. P. S. C. E., 10.50; Sherburne, Cong. Sab. sch., 24.49.

FLORIDA. — Avon Park, Y. P. S. C. E. LOUISIANA. — New Orleans, Junior C. E. S. of Straight University ch., for Africa, 2 00

OHIO. — Cincinnati, Welsh Y. P. S. C. E., 5; Cleveland, Y. P. S. C. E. of Archwood-ave. Cong. ch., 5; Gomer, Y. P. S. C. E., 5; Painesville, Lake County Union Y. P. S. C. E., 80.

ILLINOIS. — Bowen, Y. P. S. C. E., 2.85; Chicago, Y. P. S. C. E. of Bethany Cong. ch., 7; do., Y. P. S. C. E. of Waveland-ave. Cong. ch., 5.62; Dundee, Cong. Sab. sch., 2, and Y. P. S. C. E., 2; Glen Ellyn, Junior C. E. S., 1.43; Greenville, Southeast Prairie, Y. P. S. C. E., 2; Roseville, Cong. Sab. sch., 3.98.

MICHIGAN. — Detroit, Canfield-ave. C. E. S. 10, and Jun. do., 5; New Haven, Cong. Sab. sch., 3.

WISCONSIN. — West Salem, Y. P. S. C. E. INDIANA. — Whiting, Y. P. S. C. E.

IOWA. — Avoca, Ger. Cong. Sab. sch., 3; Taber, Y. P. S. C. E., 4.93.

COLORADO. — Colorado Springs, ad Cong. Sab. sch.

WASHINGTON. — New Whatcom, Y. P. S. C. E. of 1st Cong. ch.

NORTH DAKOTA. — Cando, Cong. Sab. sch., 1.39; Wahpeton, 1st, Y. P. S. C. E., 15.25.

CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Woodfords, Cong. Sab. sch., Pri. Dept.

NEW HAMPSHIRE. — Manchester, 1st Cong. Sab. sch.

NEW YORK. — New York, "Two small fishes," 10 00
CALIFORNIA. — Highland, Junior C. E. S. 1 20

BULGARIA. — Samokov, Katarinka Kosheova, 57 31 27

FOR SUPPORT OF YOUNG MISSIONARIES.

MICHIGAN. — Kalamazoo, 1st, Y. P. S. C. E., 16; Metamora, Y. P. S. C. E., 6.25; Roscommon, Y. P. S. C. E., 4.

ILLINOIS. — Amboy, Y. P. S. C. E., 10; Chicago, Pacific Y. P. S. C. E., 12.50; do., University Y. P. S. C. E., 10; St. Charles, Y. P. S. C. E., 9; Sterling, 1st, Y. P. S. C. E., 5.

WISCONSIN. — Tomahawk, Y. P. S. C. E. IOWA. — Des Moines, Y. P. S. C. E. of Plymouth ch.

NORTH DAKOTA. — Erwin, Y. P. S. C. E.

CONTRIBUTIONS FOR THE DEBT.

MAINE. — Hallowell, Mrs. H. K. Baker, 1; Portland, Bethel ch., 100; Saco, J. F. Seagars, 5.

NEW HAMPSHIRE. — Atkinson, Cong. ch., 4.57; Chester, Cong. ch., 45.60; Exeter, Jacob Chapman, to const. Mrs. ROBERT STEWARD, H. M., 100; Franklin, Cong. ch., to const. ELSIE Y. CLOSSON, H. M., 31.50; Nashua, Pilgrim ch., 57.21; Pelham, Cong. ch., 10; Plymouth, C. C. Rounds, 5; Sullivan Conference, 7.50.

VERMONT. — Benson, Rev. C. E. Hitchcock, 3; Jericho, Rev. Clarence Pike and others, 2.93; Norwich, Friends, 23.25; Putney, Cong. ch., Friends, 15; St. Johnsbury, Rev. C. F. Morse, 60; —, A friend, 100.

MASSACHUSETTS. — Amherst, So. Cong. ch., of which 10 from Y. P. S. C. E., 67.28; Andover, "In memory of Harriet Newell," 1; Attleboro, 2d Cong. ch., 114.21; Auburn, Cong. ch., 59; Boston, Central ch. (Jamaica Plain), 240.68; Union ch., 307.47; Old South ch., 222; Eliot ch. (Roxbury), 156.44; Shawmut ch., 149.20; Pilgrim ch. (Dorchester), 131.48; South Evan. ch. (W. Roxbury), 120; Boylston ch. (Jamaica Plain), 29.50; D. H. Holmes (Thompson's Island), 20; Anna Hunter, 1; A friend, 1; Brookline, A. T. Belcher, 5; Cambridge, Prospect-st. Cong. Sab. sch. (of which 90 from Cent-a-Day Band), 590; do., North-ave. Cong. ch., 103.03; Campello, Cong. ch., 113.26; Charlemont, Mr. and Mrs. Geo. H. Tracy, 2; Chelsea, 1st Cong. ch., 150; do., Central Cong. ch., 219.65; Concord, Trin. Cong. ch., to const., with other dona., THOMAS TODD, H. M., 25; Douglas, Cong. ch., 11; Easthampton, Payson Cong. ch., 72.42; do., W. B. M. Aux., 21.02; East Bridgewater, Union Cong. ch., 28.50; East Douglas, ad Cong. ch., 29.15; East Weymouth, Cong. ch., 62; Everett, 1st Cong. ch., 200; Fall River, Central Cong. ch., 755.09; do., 1st Cong. ch., 331.06; Foxboro, Bethany Cong. ch., to const. Rev. JAMES W. FLAGG, H. M., 131; Granby, Church of Christ, 43; Holbrook, Winthrop Cong. ch., to const. Rev. WARREN FRANCIS LOW, H. M., 135.40; Holden, Cong. ch., 20; Leominster, Cong. ch., 335; Littleton, Cong. ch., 26.50; Malden, 1st ch., "In memory of Rev. Theodore C. Pease," 475; Marshfield, 1st Cong. ch., 48.78; Melrose, Ortho. Cong. ch., "Birthdays gift," add'l, 6.75; Methuen, 1st Parish Cong. ch., 261.53; Newton, Eliot ch., 3,675; Newton Centre, First ch., "Langston S. Ward Memorial Gift," of which 25 from the Maria B. Furber soc. for woman's work, 1,112; do., Jr. C. E. S., of 1st ch., 5; Newton Highlands, Cong. ch., 204.50; Northbridge, Rockdale Sab. sch., 5; Northampton, Edwards ch., 33; No. Beverly, ad Cong. ch., 25; No. Carver, Cong. ch., 21; Oakham, Cong. ch., 40.37; Orleans, Cong. ch., 36.21; Peabody, South Cong. ch., 200; Quincy, Cong. ch., 170.72; Randolph, Cong. ch., 46.53; Springfield, Memorial ch., 100; do., Hope ch. Mission Reserves, 10; do., Faith ch., 12.10; Templeton, Cong. ch., 26.51; Walham, Trin. Cong. ch., 339.69; Wellesley, Cong. ch., 295.30; Westhampton, Cong. ch., 50; West Newton, 2d Cong. ch., 352; Whitinsville, Miss A. L. Whitin, 250; Whitman, 1st Cong. ch., 75; do., Y. P. S. C. E., 3; Winchester, 1st Cong. ch., 201.37; Worcester, Plymouth ch., 615; do., Old South ch., to const. GEO. T. WITHERBY, EDWARD JEROME, and ALBERT B. WHIFFLE, H. M., 284.34; do., Piedmont ch., 234.20; do., Union ch., 217.51; do., Mrs. D. B. Goddard and daughters, 5; —, "C. M. I.", 1, 14,787 88

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KANSAS. — Leavenworth, 1st Cong. ch., 17.95;	
Seneca, Cong. ch., La. of Miss y Union, 6,	23 25
CALIFORNIA. — A friend,	40 00
CHINA. — Kalgan, Rev. J. H. Roberts,	10 00
TURKEY. — Tarsus, Rev. T. D. Christie, D.D.,	
and family,	25 00
	18,427 44

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RHODE ISLAND. — Providence, Harry M. Hutchins, for native preacher, Marathi,	10 00
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IOWA. — Cedar Falls, Y. P. S. C. E., for student, Anatolia College,	15 00
MICHIGAN. — Chelsea, Jun. C. E. S., for Kraal girls, 3; Dundee, Cong. ch., for work of Rev. G. H. Krikorian, 6.73; Grand Rapids, South Cong. ch., for use of Rev.	

and Mrs. F. R. Bunker, 6.50; Homer, S. E. Rose, for use of Mr. Ishii, 50,	66 23
MINNESOTA. — Minneapolis, Rodelmer, for Girls' School, Marsovan,	2 50
WISCONSIN. — Baraboo, Y. P. S. C. E., for student Pasumalai, 10; Milwaukee, Plymouth Y. P. S. C. E., for use of Miss E. M. Stone, 25,	35 00

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For boys, care Rev. W. T. Currie,	79 00
For use of Rev. F. W. Read,	15 00—94 00
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For use of Miss M. M. Patrick,	6 00
For use of Miss C. Shattuck,	71 40
For work of Miss E. C. Wheeler,	3 00
For Bible-woman, care Rev. E. P. Holton,	30 00
For Girls' School, care Miss M. T. Noyes,	10 00
For work of Miss N. M. Cheney,	5 00
For Day School, Pao-ting-fu,	27 50
For medical work, care Miss J. G. Evans,	7 12
For Okayama Orphanage,	2 00
For work, care Mrs. J. H. De Forest,	1 40
For Miss Susan D. Riggs' expenses at Athens,	220 00
For debt on Boarding School, Van,	383 00—801 42

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*.

For Bible-woman, care Miss M. R. Perkins,	30 00
For Miss Swift's Training School,	86 50
For Beggars' School, Aintab,	25 00
For benches at Hadjin Home,	10 00—151 50

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Miss Bessie B. Merriam, Oakland, California, *Treasurer*.

For pupil, care Miss A. E. Harwood,	25 00
For work of Miss Bessie B. Noyes,	15 00
For use of Dr. Price, Micronesia,	1 00—41 00

FOR NORTH CHINA COLLEGE, TUNG-CHO.

CONNECTICUT. — East Windsor, 1st Cong. Sab. sch. 8.31; Windsor Locks, Cong. Sab. sch., 25,	33 31
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Previously received and acknowledged

since September 1, 1893,	5,611 67
Received in June, as above,	33 31

Total receipts for the college, 5,644 98

Donations received in June, 50,512 86

Legacies " " 4,569 32

55,082 18

Total from September 1, 1894, to June 30, 1895: Donations, \$405,608.90; Legacies, \$120,685.36=\$526,294.26.

FOR YOUNG PEOPLE.

THE TWELFTH VOYAGE OF THE MORNING STAR, 1894-95.

BY CAPTAIN GEORGE F. GARLAND.

"SHIP ahoy!"

"Halloo!"

"What ship is that?"

"The *Morning Star*."

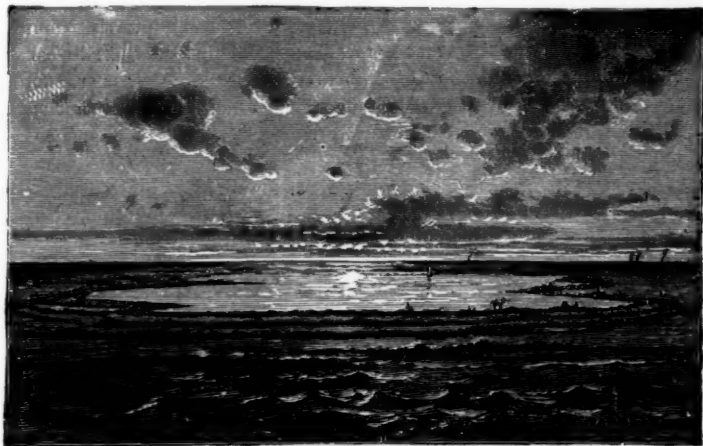
"Where are you from?"

"Honolulu."

"Where are you bound?"

"To Micronesia."

Conversation between vessels meeting at sea generally begins about in this way. The *Morning Star* has few opportunities to be social in this manner, because



A CORAL ISLAND.

there are so few ships in the region where she sails. But she is not lonesome by any means. Her voyage is all planned before she sails from Honolulu, and she has to work lively to get around on time. There is not much time to think of other vessels or to get lonesome. Her last voyage occupied over nine months, during which she probably sailed over 25,000 miles. If she could have sailed on straight courses from island to island, the distance would be only 12,000 miles, but with head winds she has to beat, first on one side, then on the other, sailing often 120 miles in twenty-four hours, only to make from thirty to fifty miles towards her port. At times she does not make even so much as that, because of strong currents running through the ocean in different directions.

Can you imagine how disappointing it is to the captain and others on board, after taking observations and working them up, to find the ship has only made 100 miles when by log she should have made 150? This often happens in the waters where the *Star* sails. "Why don't the captain allow for the current in his reckoning?" That seems simple enough, but when he sails along and finds a current setting him fifty miles a day east, and a few weeks later in the same place finds it setting fifty miles westward, what would you advise him to do about it?

Those who sail about much on the *Star* are very glad that the American Board was enabled to put even a little steam into her. It helps her out of many tight places, and enables her to visit lagoons where sailing vessels cannot go. Without steam the amount of work now done on each voyage would take over a year.

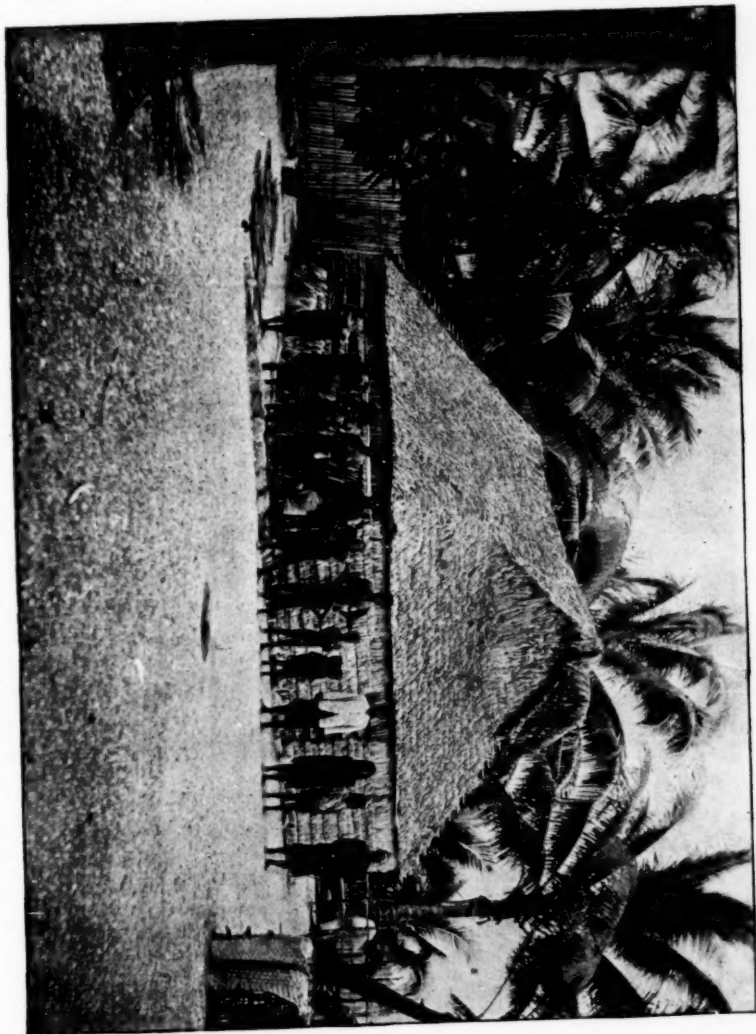
What takes up so much time? Well, last year she visited thirty islands, and some of them three or four times each. This year she has forty islands on her visiting list, having to take the islands usually visited by the schooner *Robert W. Logan*, which is supposed to be lost at sea. Some of these islands are only six or eight miles apart, and some are 400 miles apart. The whole distance from east to west traversed by the *Star* in Micronesia after she has sailed the 2,500 miles from Honolulu to the Gilbert group is 1,500 miles, and it has to be gone over three times each voyage, stopping at islands on the way from one to ten days, while the missionary in charge goes on shore to visit churches and schools. During the tours among the islands the missionary has to eat and sleep on board the *Star*, for most of the natives' houses are very poor, affording no protection from mosquitoes, which are very large and hungry. Moreover, the heat on these coral islands is much greater than on board ship at anchor away from the land.

At every island the *Star* has goods to land for the teachers, and this also takes up her time, for often the goods have to be boated from three to ten miles, and perhaps the boat will be caught on the coral flats by the outgoing tide, and generally but one load of goods can be landed in a day. There are no wharves in Micronesia for ships to go to.

I wonder how many young people know or can imagine what a coral island is like? First, it is very low — perhaps at the highest point ten feet above water. In books they are generally pictured as round, or nearly so, but that is an error, for they are very irregular shaped and narrow, so narrow that one can walk across them in from five to ten minutes. Their length is sometimes very great. I know of one island which is nearly 100 miles in circumference, with its outside reef only a few rods wide. The area of water inside the reef is called a lagoon, and near the centre of the lagoon are several islands where from 12,000 to 15,000 people live. But coral islands generally have no land in the lagoons, and the people live on the narrow strip from 200 feet to half a mile wide. They are very poor people and it is well that their wants are few. They need but little clothing, and their food in many cases is only coconuts and fish; and in dry seasons the coconuts nearly fail. One a day is often all they can have. Think of going to school with only an old hard coconut for lunch! And yet these island children keep fat on it. I don't know how they do it, but they rival all the Mellin's Food and Nestle's Food children we see pictured in the magazines.

I think the young people would like to see the *Star* when she is leaving

Kusaie for a Gilbert or Marshall Islands' trip. There will be forty or more school boys and girls on board the little ship, besides the missionary and his family and the ship's crew, say sixty or more in all. The boys take with them a supply of



CHIEF'S HOUSE ON NONOUTI, GILBERT ISLANDS.

bananas and sugar cane; perhaps there will be fifty bunches of bananas and from one to two tons of cane. While the cane lasts the boys and girls are turned into sugar mills, and forty pairs of jaws do the grinding. The "trash" is of course thrown overboard and leaves a good mark for one to follow the ship by.

But the liveliest time we have is during rain squalls, when all hands take a

bath. We cannot carry enough fresh water for each one on board to have a bath every day, and so when it rains hard the scuppers are stopped up, and the rain gathers and the decks are turned into a vast bathtub. The boys take one deck, and the girls another. It is hard telling which make the most noise, but I think the girls do.

We have had many good illustrations of the great value of even a small amount of steam power. In August and September, when we were in the Carolines, there was a dead calm most of the time for three weeks. We met a trading schooner, rolling and flopping about, unable to steer at all. During those three weeks we had to steam over 1,000 miles. Here is a question in arithmetic for



A MARSHALL ISLANDS VILLAGE.

the stockholders of the *Morning Star*. How many whole days' steaming would that be at five miles per hour? Here is another. How much patience must the captain have to keep him from "jumping on his hat" while beating from Ruk to Kusaie, 700 miles, with a three-knot breeze. "Jumping on one's hat" is the seaman's expression for showing impatience at calms and contrary winds.

On February 25 we were homeward bound and had, as usual, head winds and fair winds, storms and calms, and on one night the *Star* ran ashore on a sunken reef. But we were able to get her off again the same day and go on our voyage. Perhaps some of the *Star's* stockholders were praying for her at that time. We love to think in times of trouble that so many prayers are being offered for the ship and those on board. Indeed, we need God's help and guidance at all times, but in special trials or troubles we are more apt to feel this need and our helplessness without him. On April 8, 1895, the *Star* arrived safe in Honolulu, having completed her twelfth voyage to Micronesia.